

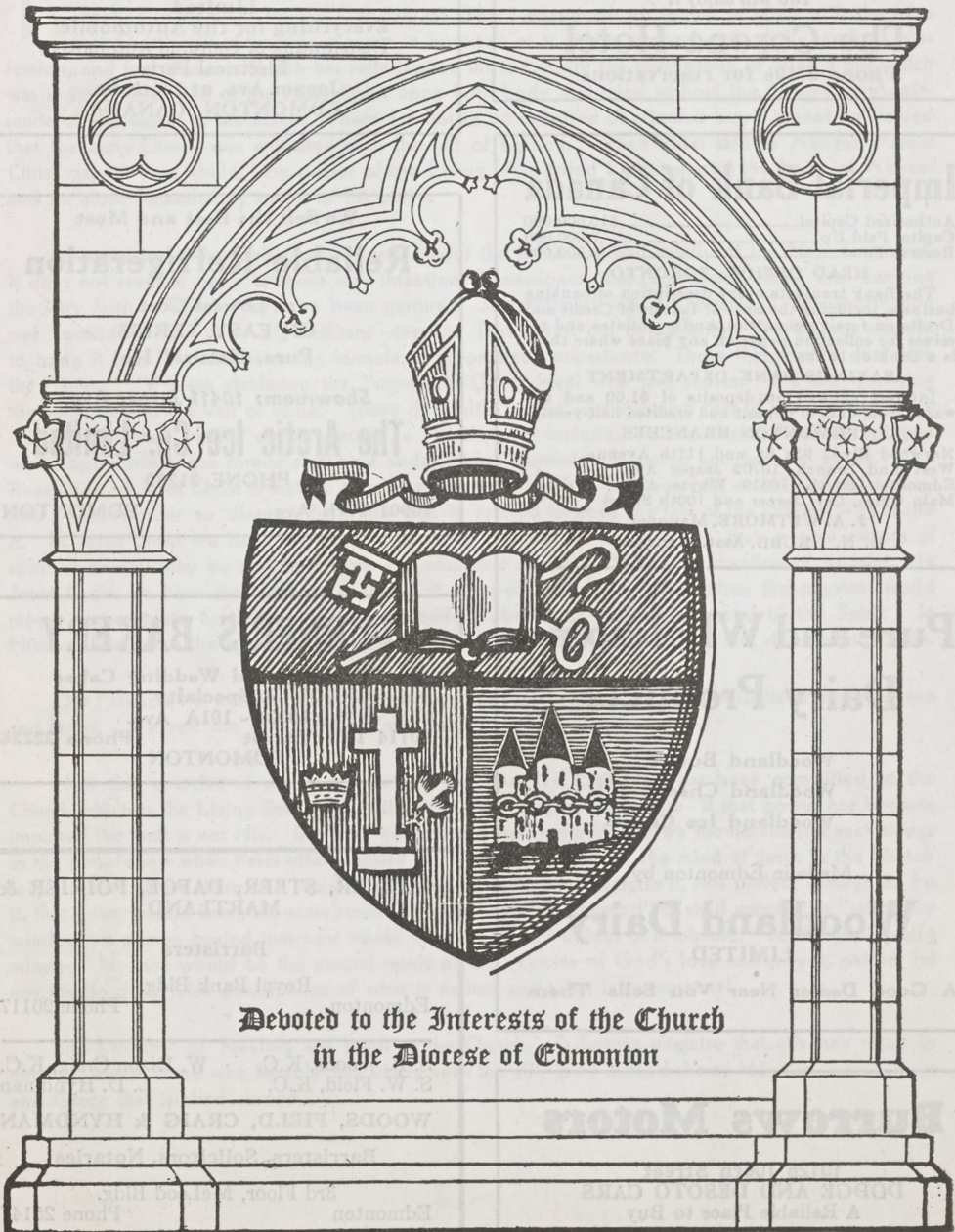
# The Church Messenger

DIOCESE OF EDMONTON

VOL. VII.

EDMONTON, OCTOBER, 1938

No. 102



Devoted to the Interests of the Church  
in the Diocese of Edmonton



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## Editorial

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### SPIRITUAL HEALING

THE ATTENTION of the Church is again being directed towards the place of the Ministry of Healing in its work for the Kingdom of God. Many are no longer satisfied with the idea that Christ's gift of healing reposes in hospitals or is solely in the hands of the medical profession, and feel that the Church has relinquished all too easily the prerogative of using a gift which was a direct operation of the Holy Spirit upon both body and mind without the intermediary assistance of appliances or medicines. These are not to be despised or rejected but it cannot be denied that the early Church was entrusted with the gift of healing. When Peter said to Aeneas, "Jesus Christ maketh thee whole," the power of the Living, Ascended Christ entered the body of Aeneas and he arose immediately cured of his palsy.

So many today have attacked the miracles of the Bible and particularly of the New Testament. It does not seem to occur to those well intentioned questioners that in so doing they are denying the very faith in which they have been nurtured. Jesus Himself was a "Miracle." His Incarnation was "outside" the pale of ordinary events. That is just our contention. We do not attempt to bring it into line with scientific formula or rationalized experience. Those things only deal with the "seen." We are declaring the "unseen." Those deal with the senses. We are declaring the spirit behind the veil of sense. Those deal with "a part"—the known part of the universe. We are declaring the "whole" of the universe; a "whole" that includes the natural world and the spiritual world upon which the former rests and under whose dominion it moves and has its being. The Revelation of Jesus Christ is that we have been shown the Spirit's intrusion into a world of sinful men; into a natural order so diseased with sin that it refused to obey the law of the Creator Who made it. In Jesus Christ we have seen an "interruption" of natural life in order that a new stream of spiritual energy may be sent to cleanse and empower it and rid the whole creation of its taint. In Jesus Christ we have the supreme example of the perfection that comes when the physical world moves in complete harmony with, and in perfect obedience to the Command of the Spirit. In Him we have seen the exercise of a power that overcomes the disabilities of sin, disease and death.

Our "miracle" is nothing more nor less than the Perfect Will of God actualized for us to see and know. We rest our case on the "miracle."

Now this exercise of power manifest in the so-called "miracle" has been committed to the Church which is the Living Body of Christ and the vehicle of His Power. If that power has become impaired the fault is not His. But if we could see it working perfectly we should see just such things as the people saw when Peter uttered those words before Aeneas. The mind of Jesus in the Church today is that where there is a body of faith strong enough to exercise it, and perfect enough to try it, that power would bring the same results. To the "naturally minded" or shall we say the "rationally minded," a person healed that way would seem to be the object of a miracle. To the "spiritually minded" his cure would be the normal result of the exercise of God's love and power, neither let nor hindered by false conceptions of what is natural and what is supernatural.

The Ministry of Healing was a gift to the Church. Failure to exercise that gift may result in atrophy, but to those who humbly yet wisely seek the gift, God indeed shows Healing in His wings and Grace that is shed abroad.



## The Page Pulpit

THE REV. T. TEAPE, Tofield

### REVELATION 12:7—THERE WAS WAR IN HEAVEN

#### Do You Know There Is a War on?

Wherever Jesus Christ appeared He inspired the most tremendous opposition and hatred on the part of many people. He didn't deceive Himself or anybody else on the subject. He said, "I came not to send peace but a sword." The coming of Jesus then and now is like smoking out a hornet's nest. It brings all the good things and all the vicious and evil things in life out into the open. Christ does this in order to defeat the evil, for while man retains the godless things in his nature, he is not fit for God and consequently is in danger of being cast into outer darkness. The result is that there is war to the death between Godlike men and women and the Satanic powers of evil.

#### Ignorance of the Issue

Do we know that this war is going on? Most people do not. Yet every time we baptize a child in church we promise that it shall be a faithful soldier of Christ and in our Communion Service we pray for the Church at war. Every now and then a piece of shrapnel from the front hits us, or a gas attack affects our breathing, and we complain. We complain about other people's perversity. We deplore conditions. We find fault with our system of government. We criticise the state of society. I naturally attack the problem from the spiritual side because it is my duty to know the state of people's souls. I say, Do you pray? Do you actualize faith and love in action? Do you build up your courage in any way so that it is spiritually invincible? Do you know there is a war on? The answer in a great many cases is—No. Only one person in ten tells me what they are doing about the serious things of life. The rest want sympathy but they don't want to be told to fight.

Someone whom I know had a very dear friend. The relationship between them seemed to be deep and it lasted for years. A few weeks ago the friendship ceased for no apparent reason. My acquaintance put it up to me in this way: "Why should such things happen to me?" Don't we all ask ourselves the same question whenever something untoward happens to us? And isn't the answer always the same: "Why not? Why shouldn't such things happen to you? Who are you to be immune from them? Don't you know there is a war on?"

I don't know how true it is, but they tell of a trapper who wandered into one of the northern settlements in the spring of 1915 and wanted to know what all the fuss was about. He had had his grub stake with him and he hadn't seen anyone during the winter and he didn't know there was a war on. Most of us sound like this man, as though we had been off on a spiritual trap line or like Rip Van Winkle as though we had been asleep for an age. We don't know there is a war on. The person who had lost a treasured friendship had been hit by a flying splinter of a shell. The small wounds and the deadly wounds of life indicate that God is at war with the devil.

There is a fierce and wonderful picture in the book of Wisdom: 18:15 "Thine Almighty word

leaped from heaven out of Thy royal throne, as a fierce man of war into the midst of a land of destruction, and brought thine unfeigned commandment as a sharp sword, and standing up filled all things with death; and it touched the heaven but it stood upon the earth."

#### Avoidance of the Issue

That's something like the Book of Revelation where Christ is presented all the way through as a Warrior and a Fighter and a Destroyer. "There was war in heaven." We have a certain responsibility in the case. No doubt it is up to us to bring people face to face with Christ so that they may either fight for Him or fight against Him. It is better to have lusty enemies rather than false friends.

I think it is part of human nature to avoid facing Jesus Christ. At least that is my own experience and my experience with other people. We pay an enormous amount of attention to the place where we live and to what everyone is doing. We pay very little attention to Christ. Now, you and I can't bring Christ to a person but we can tell them until it hurts how close He is to them. We can interpret Christ to them. We can clear up the insulting situation caused when people snub Jesus, that is when they ignore Him when He is with them.

A striking example of the half hearted way in which the world looks at the war between God and the devil is contained in our magazines and papers. I think that is especially true of certain American magazines current in this country. But I had it brought home to me quite forcibly the other day while I was looking at an English illustrated paper. There were pages and pages about how men and women ill-treated each other. Half a page vividly described how a British magistrate in India had chased his wife round the house at the point of revolver. I said to myself, "A lot of these things are silly and a great many of them are bad things presented by this paper in a partial way. They are showing me a lot of dishonest, cruel and crooked things and saying, 'Aren't these interesting?' and all the time they are inculcating a frame of mind which avoids the fact that there is a great war against such things." According to the Book of Revelation, God cast the great dragon completely out of heaven, and that is exactly what we have to do with him here on earth.

#### Weapons of Our Warfare

In human warfare both sides use the same weapons but in spiritual warfare that is not so. You see the aims are different. The object of military operations is destruction. To destroy the enemy troops. To destroy the men in command of the enemy. To destroy morale by bombing women and children. To destroy the enemy's freedom so that they may not readily fight again. After the war to separate themselves from the enemy.

The soldier of Christ aims to give a person life, to inspire loyalty to our Lord, to build up the morale of those who oppose us and Christ, to free people, to feed, clothe and house them, to bear with them, and no matter what they are like,



# Church Messenger---Diocese of Edmonton

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to create a lasting union in Christ, a bond between them and us. The man with the bayonet kills. The man with the cross redeems.

Men look upon warfare as a sort of freedom. At the thought of it their faces flush and they sing songs in praise of it. Perhaps Jesus saw that there was something promising about a man or woman even when they were pugnacious. So He incited them to declare war and assured them that under such conditions His yoke would be easy and His burden light.

## Bishop's Engagements

- Oct. 9th—Vegreville, Confirmation.
- Oct. 16th—Breton and Denham Valley, Confirmation.
- Oct. 20th—Executive Committee.
- Oct. 23rd—Camrose, Confirmation.
- Oct. 30th—Sedgewick, Confirmation.
- Nov. 4th—Open Holy Trinity Bazaar.
- Nov. 6th—Provost, Confirmation.
- Nov. 13th—Jasper, Induction Canon G. McComas.
- Nov. 20th—Hardisty, Confirmation.
- Nov. 27th—St. Paul's, Edmonton, Confirmation

## Diocesan News

### GENERAL SYNOD MEETING

Space will not permit a full report on the annual meetings of the General Synod Boards, which were held in Quebec from September 19th to 24th, but a general summary is that the meetings were well attended and much important business was transacted.

It was a week of meetings, generally three sessions each day, and there was so much to do in reviewing the work of the previous year, and planning for the future that every moment was required for the transaction of business.

### NATIONAL LAYMEN'S COUNCIL

Probably one of the forward steps was in the adoption by the Executive Council of the annual report of the National Laymen's Council. It has been decided that a central office will be opened in Toronto, which will be a clearing house for the wide dissemination among the church membership of information respecting the church and its problems, and the opportunities of laymen

in the service of the church, with the procedure to be followed in creating and co-ordinating Laymen's Associations. A small grant was made from the General Synod Funds to enable the Executive Committee of the Council to get this work started. It is hoped that through this office it will be possible to interest the laymen of the church and give them a better opportunity to take part in this work.

### PENSION BOARD

The Pension Board is becoming one of the most important branches in the work of the church, and it is gratifying to know that last year all pensions were paid in full, and the Board ended the year with all liabilities provided for and a small surplus on hand. The number on the Pension List of General Synod was 244, consisting of retired Bishops and Clergy, and the widows and orphans of deceased clergymen, while the amount paid out in Pensions was \$92,856.98, which, in some Dioceses was augmented by further payments from Diocesan Funds.

### BOARD MEETINGS

The annual meetings of the three boards, M.S.C.C., G.B.R.E. and C.S.S. were important, and perhaps in later issues it will be possible to give a summary of some of the business transacted. All that can be said at the present, however, is that substantial progress is being made in all branches, and that the church is making itself felt and is an important factor in the life of the nation.

### NEW BISHOP OF KEEWATIN

The Standing Committee on the election of Bishops for the Province of Rupert's Land held a meeting at Winnipeg on September 29th, for the purpose of electing a successor to Rt. Rev. A. D. Dewdney, as Bishop of Keewatin, one of the great Missionary Dioceses of the Province.

There was only one ballot, with the result that the Venerable Joseph Lofthouse, Archdeacon of Kenora, was elected to this position.

Archdeacon Lofthouse has been Secretary-Treasurer of the Diocese of Keewatin for many years and is fully conversant with the many problems facing this Missionary Diocese.

Bishop-elect Lofthouse will be consecrated on the Festival of St. Andrew, November 30th next, at the Pro-Cathedral, Kenora.



## THE 25th ANNIVERSARY OF THE DIOCESE OF EDMONTON

This year we commemorate the 25th anniversary of the formation of the Diocese of Edmonton.

The Rev. Canon W. Leversedge of Vermilion has been appointed Convener of the Committee to make arrangements for the fitting observance of the event. The Committee on the Bishop's Charge at Synod suggested Sunday, November 20th as the day set apart for this purpose. This will probably be confirmed and all parishes will be notified in due course.

So far the following suggestions have been made:

1. A special issue of the Church Messenger containing messages from clergy and laity whose lives are intimately bound up with the early history and development of the Diocese.
2. A delegation of clergy from the Diocese of Calgary, from which diocese Edmonton was given its separate existence.
3. Special forms of Service of Thanksgiving to be used throughout the Diocese.

Rural Deans and Ruridecanal Chaplains are asked to give all co-operation and support to the proposals and to make such local arrangements as may best promote the interest and corporate witness of the spirit and strength of the Church.

## THE RURAL DEANERY OF PEMBINA

At the September meeting of the Executive Committee it was decided to change the name of the Rural Deanery of Jasper to the Rural Deanery of Pembina. It was felt that the name would designate more accurately that section of territory included in the Deanery. It also places on record, lest we forget, a name of honorable and historic association. When the church reached out from the mission stations in the south of the province it sent men into the Pembina territory. Later on when the Edmonton Mission was established under Canon Boyd developments proceeded apace. A veritable army of occupation claimed the country. Mission Houses were established at Wabamun, Lac La Nonne, Westlock, Paddle River, Edson, Onoway, Entwistle, Dundurand, Greencourt, Stony Plain and Telfordville. Churches were erected at Pibroch, Sion, Clyde, Padstow, Heaton Moor, Paddle River, Whitecourt, Wild Horse, Redwater and Peavine. Today that work is being carried on by a faithful band of parish priests. Parishes have become well established but there still remain large areas needing the spiritual care of the church. This is the problem that faces the Rural Deanery of Pembina and is an example of the general problem that faces the church throughout the west. It is to be hoped that the Church will not always have to make impossible demands upon its mission priests who take up tasks too big for human endurance without complaint.

## BROADCASTING

As stated in last month's Church Messenger the Anglican Church will once again take up its work of Broadcasting during the winter months. All subscriptions towards this worthy missionary work may be sent to the Secretary-Treasurer, Synod Office, 11717 93rd St. The Broadcast on the first Sunday in each month is very generously provided for by our Bishop. The broadcast on the third Sunday is, in part, paid for by the Diocese and in part by the parish broadcasting. It should

be pointed out to our friends who enjoy these services that the parishes helping to provide them are all heavily involved in financial obligations of their own. This additional commitment on behalf of those who benefit merits a generous response.

The following is the programme of broadcast services:

### 1938

Oct. 2nd—All Saints', Bishop's opening message.  
Oct. 16th—Holy Trinity.  
Nov. 6th—Christ Church.  
Nov. 20th—All Saints'.  
Dec. 4th—Holy Trinity.  
Dec. 18th—Christ Church.

### 1939

Jan. 1st—All Saints', Bishop's New Year Message.  
Jan. 15th—Holy Trinity.  
Feb. 5th—Christ Church.  
Feb. 19th—All Saints'.  
Mar. 5th—Holy Trinity.  
Mar. 19th—Christ Church.  
April 2nd—All Saints'.  
April 16th—Holy Trinity.  
May 7th—Christ Church.  
May 21st—All Saints'.  
June 4th—Holy Trinity.  
June 18th—Christ Church.

## RENUNCIATION

Lord let us love but if the fact of loving  
Should hinder, let us cheerfully forego,  
And trust Thy grace to fill the vacant places,  
Content with naught, if Thou hast willed it so.

Lord let us serve and hide all trace of effort  
And never let the cost be seen or known.  
It is enough to work with Thee in silence,  
The price of giving shared with Thee alone.

We cannot see, though blindness matters little;  
Thy power will overshadow time and space.  
Lord let us leave with Thee this inner longing,  
Thy love will guide us as we seek Thy face.

## CHRISTIAN ADVENTURE IN WENHAM VALLEY

The following letter will give some idea of the spirit of christian endeavor in which faithful people work for the church in our missionary district.

Wenham Valley is on the Breton Mission in the western part of the Rural Deanery of Wetaskiwin and is in the care of the Rev. G. Mackey. We feel sure that every reader of the Church Messenger will feel a response in themselves to the eagerness of that small isolated group of people working for the possession of spiritual things of great price. Many other W.A. Branches are in like position and we hope a spirit of kinship may encourage them in their efforts as they read of this new branch.

Wenham Valley,  
Sept. 19th, 1938.

Dear Mr. Collins:

We now have a branch of the W.A. which was organized in May. None of the members have had any experience in W.A. work except myself. Before we came to this district I had always lived close to an Anglican Church and the W.A.

We do so want a church here. At present we hold our services in a school house but as you know no school house can really be church. Our big task is to raise as much money as we can



## CHURCH MESSENGER

towards the building of a church and we also want to help towards Mr. Mackey's travelling expenses as much as possible. We hope and pray that will come in good time.

We would like to order five dozen boxes of Christmas cards and two dozen church calendars. Could you arrange for us to have them?

We also need literature to help make our meetings interesting. Do you think we could have a study book on missionary work? I think the members would like something like that. Up to now we do not seem to be able to do anything else but work and that may be tiresome after a while without other interest.

We are planning a Harvest Supper and Sale of Work on the 7th October and although we have only met a few times we have a lovely lot of things to sell. We have also made a quilt, each member making two blocks.

At present we have fifteen members. When we started we had only six including the president and the Secretary and you know in a country like this we do not live very near each other. My nearest neighbor is a mile and a half away but we all manage to get to our meetings once a month and even have a few special meetings to complete our work.

I have tried to give you a rough idea of what our W.A. is doing. I hope when I come to Edmonton in the near future I may meet you all.

Sincerely yours,

HAZEL ATKINSON,

President, Wenhem Valley W.A.

Well done! Wenham Valley.

### DIOCESAN ADMINISTRATION

In the administration of the church's affairs in the Diocese it is necessary to allocate to various committees their several tasks. It is perhaps not always understood or appreciated that these committees meet regularly to conduct business and to supervise the progress of the work through its numerous channels.

Now that the Executive Committee have met following the Synod in June which gave it authority to take charge of the business of the Diocese the Committees, composed of clergy and laity, have been appointed.

In order that every reader of the Church Messenger may be acquainted with the Committees and their work some of them are published below. There are other Committees besides these mentioned and when occasion demands they will be given in full to enable our readers to obtain the true proportions of the work of the church.

A word of commendation does not come amiss at any time and when we think of the regular attendance of these committees upon the duties placed in their hands we should remind ourselves of the debt we owe to them. The clergy add these duties to the already numerous ones that occupy their attention and the laity give most generously of their time in the interest of their church.

### See House Committee

At the last Executive meeting a "See House" Committee was appointed to deal with the completion of the purchase and maintenance of the Bishop's Residence. It is well known that up to the present the Diocese has not paid one dollar towards the cost of this house. The Bishop at the last Synod generously waived his claim to money paid by him for this purpose on condition the Diocese raised the remaining sum of about \$2,000.

That task will be the committee's main concern.

Those appointed were: Canon W. Leversedge, Canon G. G. Reynolds, Canon S. F. Tackaberry, the Chancellor, Mr. W. Dixon Craig, Messrs D. W. F. Richardson, E. N. Higinbotham, E. Currie, D. Harper, T. Morgan.

### Canon XII Committee

In some respects this committee is the most important one of all for in the course of its work it has to assess all Missions for such sums as they may be able to contribute towards the maintenance of their respective missionaries. Its judgment in these matters forms the basis of estimates prepared by the Committee on Apportionments. It also assists the Executive Committee to secure regular payments of all assessments. In short in discharging its duties fully it directs the development and maintenance of Missions in the Diocese. Its personnel is as follows: The Ven. F. C. Cornish, Canon S. F. Tackaberry, Canon C. F. A. Clough, Canon G. G. Reynolds, Messrs. E. J. Fream, R. H. Cautley, D. W. F. Richardson and Capt. Wilfred Baker.

Other committees appointed were the Advisory Committee to St. Catherines Residence and the committee to make arrangements for the celebration of the 25th Anniversary of the formation of the Diocese, 1938.

St. Catherines Committee: The Rt. Rev. A. E. Burgett, the Ven. F. C. Cornish, Canon T. E. Rowe, Canon C. F. A. Clough, the Chancellor Mr. W. Dixon Craig, Mr. E. J. Fream, Mr. R. H. Cautley.

25th Anniversary Committee: Canon W. Leversedge, Rev. E. Edmonds, Mr. W. Dixon Craig, Mr. Justice Ford, Mr. D. W. F. Richardson, Mr. V. Barford.

### EDMONTON DIOCESAN BOARD OF W.A. QUARTERLY MEETING

The October Board Meeting will be held at Christ Church on Friday, 29th. Rev. G. P. Gower, the Rector, will give the address at the Corporate Communion Service which commences at 10 a.m. Miss Lister, one of our own missionaries now on furlough, will be the speaker at the afternoon session in the Parish Hall. Luncheon will be served at 1 o'clock by the W.A. of Christ Church. Its a long interval from May to October without a meeting, therefore we hope to have a good attendance.

LILLIAN COLLINS,

Cor.-Sec.

### SUNDAY SCHOOL RALLY

The Annual Sunday School Rally of all schools in the Rural Deanery of Edmonton will be held in All Saints' Cathedral on Children's Day, Sunday, October 16th, at 3 p.m. The Banner and Prizes will be presented at this Service. It is earnestly hoped that every Sunday School will be represented.

\* \* \* \* \*

A Special Meeting of the Anglican Sunday School Teachers Association will be held in the Guild Room of All Saints' Cathedral on Tuesday, October 11th, at 8 p.m. All teachers are cordially invited.



## Rural Deanery of Edmonton

### FROM THE CATHEDRAL

THE REV. T. E. ROWE

THE REV. L. D. BATCHELOR

The Cathedral congregation rejoices in the return of our Rector and earnestly prays that he may retain his new-found health and strength. Under his guidance, and with the appointment of the Rev. L. D. Batchelor, as his Assistant, we look forward to greater and more productive Christian endeavor in the Cathedral Church.

For almost two weeks of the month daily Prayer Services were conducted by the Rector and Mr. Batchelor asking Divine guidance for our Empire leaders in their efforts to preserve world peace.

September 26th and 27th were designated as special Days of Prayer for the work of the Cathedral and our special effort to wipe off our mortgage indebtedness. The work of the Church has been hampered for some years by debt. We are now making it our special task to clear our financial position so that we may concentrate more forcefully on the more essential functions of a Cathedral Church. A Congregational Meeting, ending the two days of special prayers, was one of the most enthusiastic and effective ever assembled. The prayers of all members of the Diocese for this special effort will be appreciated.

Special Harvest and Thanksgiving Services were held October 2nd. Choral Communion was celebrated at 8.30 and at Matins the Bishop was with us as special preacher. His sermon emphasized the double message of thanksgiving for a bountiful crop and for the successful termination of negotiations for Peace in Europe. This service was broadcast and, as the Bishop announced, was the first in a series of Broadcasts from the various Anglican Churches in the city. The series will continue every second Sunday throughout the Winter months.

Dr. Rowe was the preacher at Evensong on Harvest Sunday. His message was devoted to our two-fold reason for Thanksgiving.

The Harvest Supper, arranged by the W.A. was largely attended on Monday evening.

We express our appreciation of the latest gift from the Bishop to the Cathedral—a new pair of three branch candlesticks which are being used on the Altar.

### CHRIST CHURCH

THE REV. G. P. GOWER

The Rector wishes to express his grateful thanks to all who carried on the work of the Church during his absence from the parish. Particularly he desires to thank those who so kindly welcomed the Rev. and Mrs. Prior and helped to make their stay at the Rectory a happy one. The ministrations of Mr. Prior were greatly appreciated and we wish to assure him of our gratitude.

By the time these notes are being read our Harvest Thanksgiving Services will have been held. Both materially and spiritually God has abundantly blessed us in the past days of Summer's glory. Peace, the fruit of the spirit, and prosperity, the work of our hands, has under God's Providence been ours. The note of conscious appeal to God's

goodness has tinged our services of worship with an atmosphere of humble but confident quietness in His presence. We have gained great strength through these days of stress and strain.

Once more we take up our work through the various organizations. The W.A. and the Guild have full programmes before them. In the Sunday School our attendance is again at a peak. We need four volunteers to teach girls' classes in the Junior Church. It is always a difficult matter to obtain teachers. Who will offer for this splendid but exacting work?

Last month the W.A. held a very successful tea at the home of Mrs. Wilkin, on 123rd Street. At their October meeting Mr. Smith of the Bible Society gave a short but very interesting talk on the Bible mentioning the work of Canon McKim and the labors of Mrs. Blakey, Mrs. Wild, Mrs. Freeze and others in collecting for this good work.

Throughout the years the W.A. works unceasingly for the maintenance of Missions. It enters upon another winter's session with a determination to fulfil its pledges. We wish them every success in their efforts.

On October 29th the W.A. will entertain the delegates to the Quarterly Board Meeting which is being held at Christ Church.

The Women's Guild held their first meeting in September. Arrangements were made to decorate the Church for the Harvest Festival. Plans were made for a Rummage Sale on October 13th and the Annual Sale of Work for Friday, November 4th.

**Peace**—Lord Baldwin speaking in the House of Lords this week said, "It is wrong to speak of war as inevitable." We agree most heartily. Those who speak in such a manner have already lost both the open conflict and the moral fight within. Some always forget that in increasing number of instances evil often dissipates itself. It does not seem to have occurred to some that in time the evils so patent in the philosophy of dictator government will destroy it. Nor does it appear evident to Democracies that the best way to oppose the Dictatorships is to see to it that those same democracies are true democracies.

### ST. MARK'S

THE REV. C. STOREY

Under the auspices of the Vestry a movie picture lecture entitled "Cine Shots at Random" will be shown in the Parish Hall, on Friday, October 14th, at 8.15 p.m. The picture takes you from Montreal to Glasgow Exhibition, Edinburgh, North Wales, Northern Counties of England, down South to London, and return to Edmonton. It will be a picture well worth seeing.

The Harvest Services were very well attended. The several kinds of fruit and foliage interwoven with wheat and oats brought forcibly to one's mind the bountiful goodness of God. Many thanks to the ladies who helped to make the church look beautiful.

The Dramatic Society is now rehearsing the play entitled "Here Comes the Prince." It is expected to be produced within six weeks.

The A.Y.P.A. commenced the season with a Whist Drive on Friday, September 30th. A fair attendance turned out and everyone had an enjoyable evening.

The W.A. is holding a Harvest Tea in the Vicarage on Thursday, October 6th, from 3 to 6 p.m.

The Girl Guides have commenced the Winter Term with a new captain, Miss Ruby Davy.



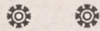
## Why Evangelism?

**Bishop Tucker Answers the Question**

Evangelism has a three-fold significance. It is the means by which a Christian shows his gratitude to Christ. If we really recognize how much we owe to Him and if we have really come to love Him, then our first concern will be to express our gratitude in service. Like St. Paul, we will turn to Christ and ask, "Lord, what wilt Thou have me to do?" Christ's reply is, "Be evangelists." That means carrying to others the Good News that has come to you.

Again, evangelism saves us from the dangers of having our religion corrupted by selfishness. "Freely ye have received, freely give," said Christ. To use one's own religion simply to promote one's own spiritual welfare is morally the most degrading form of selfishness. To save us from this, Christ made evangelism the primary responsibility of every disciple.

Finally, evangelism is indispensable not only to the growth, but also to the survival of the Church. A Church which makes no effort to contribute to human welfare outside of its own membership, has signed its own death warrant. Already the question whether the Church performs any useful function is being widely asked. We profess to believe that Christ is the answer to the world's need. If so, then each one must help the Church to bring Him to the world. This is evangelism. If we give ourselves to it with zeal and sacrifice, we will bring joy to Christ, blessedness to ourselves, prosperity to the Church, and salvation to the world.



## Some Common Religious Words—X. Hell

**By Rev. Ebenezer Scott, M.A., B.D.**

It may seem a grim paradox to call Hell a religious word; but the idea of hell, as the extreme consequence of sin, is dependent, like sin itself, on the religious outlook upon life.

All our Lord's language concerning the Last Things is obviously figurative. In adopting the term *Gehenna*—the original of the word Hell in our English version, in so far as it refers to the state or place of punishment for sin—He was only using a natural symbol, with which those whom He addressed were already familiar from Rabbinical and other later Jewish writings. *Gehenna* was a deep gorge outside Jerusalem, the receptacle of refuse and all unclean things, crawling with worms and emitting perpetual fire and smoke.

Cardinal Newman, in his "Apologia," tells us that he always believed in the doctrine of eternal punishment as delivered by our Lord Himself, though he "tried in various ways to make that truth less terrible to the reason". Another writer of last century, in somewhat less serious vein, confessed that, when at the Reformation the three states of the future—Heaven, Purgatory, and Hell—were reduced to two, he was inclined to think that the wrong one was kept. Robert Louis Stevenson, reflecting on the fact that the worst men have their good qualities, says that "hell may have noble flames". Bishop Gore frankly admits that "actually everlasting torment is unthinkable".

But the danger now is that, in the revolt against a material hell of unending torture, the word is losing all serious meaning whatever. As in the mediaeval Miracle Plays the devil degenerated into a comic character, his dominion is now sharing in the downfall of his prince. It is fatal to any great idea when it is turned into a jest.

Christ taught that the supreme evil was the loss of eternal life through sin. He therefore drove home with relentless force the eternal issues of our conduct and character



in the present. Every sin unrepented and unrecalled is hardening the heart and demoralizing the will, and rendering our spirits more unfitted for the indwelling of God's Holy Spirit.

Eternal punishment need not be everlasting. Hell is a conception outside the regions both of space and time. Yet there is always the danger that sin may reach the stage at which, in the nature of things there can be no forgiveness, either in this world or in that which is to come.



## The Nuances of Nature and of Spirit

By Archdeacon J. B. Fotheringham

That truth lies in the nuances may not be obvious on a first consideration, but on further consideration it becomes almost an axiom. There are some who may prefer mountains without mists and their religion without mysteries, but there is beauty as well as truth to be found in the undefined and only suggested, that is absent from the sheer and the clean-cut. It is not true from a meteorological point of view that the wind bloweth where it listeth and thou canst not tell whence it cometh or whither it goeth: any anemometer will tell the speed and direction of the wind and any weather bureau will announce "whence it cometh and whither it goeth", but the ultimate truth is that "thou canst not tell". "So is every one that is born of the Spirit." In a recent book pages are devoted to a discussion as to the place and time of John Wesley's conversion—whether it was in 1725 or 1738—and in another volume much ink is spilt on whether Napoleon was 5 ft. 5½ in. or 5 ft. 7½ in. in height. There is a like tendency in consideration of nature as of spirit: there is a demand for cataloguing, for linear and temporal measures—in short, for definiteness.

It is as difficult to say what a nuance is as it is easy to feel its presence. Wind is wind: anyone knows the difference between the howl of the hurricane and the sighing of the summer zephyr, but the trained ear can distinguish the wind as it sifts through the soft maple and the wind that vibrates on the trembling aspen. Water is water: the crash of the waterfall and the purring of the brook, every one knows and feels, but there is a difference even on the gentlest day between the ebb and flow of the tide. Colour is colour: red and green are guides for the traveller on land or sea but the delicacies of the blue mist on the mountain or the changing greens of pine and poplar or the shimmering streaks on the summer sea: who has not felt the glory added by the nuances?

Yet there is a tendency, especially in things of the spirit, to ask for reds and greens—stark and staring—dates and dogmas, explicit statements rather than implicit suggestions. Take the great words of the Christian faith—sin and atonement, repentance and conversion, grace and salvation, sacrament and sanctification, divinity and deity, God and man. How easy it is to go through catechisms and formularies and get definitions of each that may be meticulously orthodox but spiritually barren. The child of a past generation could give verbally correct answers to what each is and our shelves groan with books bulging with distinctions, differences and definitions. The experience of God in the soul may be timed as accurately as "at mid-day" or placed as specifically as "the road to Damascus", yet the experience of faith—how God comes to man and how man comes to God—is as varied as the shifting clouds of an autumn sky or the changing colours of a setting sun. Is it right to insist that there is but one gate to the City of God?

The Christian religion is founded on facts and composed of facts, but it is always greater than the facts themselves: it is the silence of eternity breaking into the vocabulary of time. And therein lies perhaps part of the secret of the difference between the thinking and the statement of the Christian faith in the Eastern and Western Churches. Each accepts a dogma as a fact of history but the theology and the organization of each is an interpretation of the fact according to the genius of the East or of the West. The West leans to a legal and transactional account of God, of the Church, and of the sacraments; the East suggests that the creed is not a logical definition but a mystery enshrined within a symbol of words. Who is there that in reading the Prayer Book is not pulled up time and again by the very definiteness of such terms as "oblation", "satisfaction", "delivered from thy wrath", "regeneration", "adoption": each word has the precision that is almost artificial in its exactness: behind each is the spirit that is eternal expressing itself in a temporal plane. Moses gives "commandments": Jesus gives "Beatitudes".

The present age may be too impatient of precise definitions and of meticulous correctness in things of the Spirit but the future of the Christian religion, and above all the hope of the unity of the Church depend less upon careful statement of what we believe than upon the essential spirit within the statement. Nature reveals itself in the nuances which the Poet and the Artist discover—the delicate shades and mists of things: nature abhors the straight line and the unblended colour. There is a synthesis of the spirit which combines earthly and heavenly body and soul because of the nuances of its revelation. In this synthesis man is not a biological specimen that can be dissected nor an economic man that can be used: the delicacy of his organism defies cataloguing or dichotomy: he is one, God is a person: the Three in One and the One in Three: God is Spirit.



# Comments Original and Otherwise

"Curate"

## SIR GEORGE ETIENNE CARTIER

During the holiday season I read for a second time the life of Sir George Cartier by John Wood, and I finished the book with a considerably increased admiration for the statesmanship of those Fathers of Confederation and for Sir George Cartier in particular. Without his courage and fearless determination and broad outlook, Confederation could not have been achieved. By comparison with Cartier, some of our Provincial leaders with their narrow sectionalism are not impressive figures. It would be hard to imagine the Fathers of Confederation passing legislation regarding the price we would have to pay to get a hair cut.

## RATHER AMUSING

A writer in *The Spectator* (London) remarks:

"A Berlin registrar has refused to accept the name Joshua for a new-born child on account of its Hebrew associations, and the Courts have upheld him. This is very worrying. What is Dr. Josef Goebbels going to do about what in the circumstances had better be called his *prénom*? It is true that he has an alternative, for his full name is Paul Josef Goebbels. But there was another Paul, who also made speeches, and said in one of them that God hath made of one blood all nations of men. If Dr. Goebbels' parents had only had some foresight!"

## THE GREEK DICTATORSHIP

We hear enough and more than enough about the dictatorship in Germany, Italy and Russia. Probably few are aware that similar conditions exist in Greece. There martial law has been in force for the last two years. The police have power to arrest "suspected" persons without a warrant. They can break into any house at any time, day or night, when the authorities think fit. With only one exception every leader of whatever shade of political opinion has either fled from Greece or has been exiled to the islands, and a vigorous censorship is imposed on the press, on private correspondence and on telephonic and telegraphic communications. Life must be very interesting under such conditions.

## IN PRAISE OF MURDER

On July 25th, 1934, Dr. Dollfuss, who in the effort to restore order in Austria had sternly repressed both the Socialist rebels and the Nazi agitators, was murdered by a gang of Nazis. For this crime, committed with shocking brutality, Otto Planetta and Franz Holzweber were afterwards condemned to death and hanged with eleven other Austrians. The murderers have now become martyrs. Their names are to be officially inscribed on the roll of those who have "laid down their lives for the Greater Germany,"

and the day of their crime has become an anniversary in which public honours are paid to their memory. These were the men who, when Dr. Dollfuss lay dying from his wounds, refused him the services of a doctor or a priest. Such is the state of mind which National Socialism engenders and encourages. No act is too loathsome to be praised if it has been committed on their side. One would have imagined that prudence, if nothing else, would have deterred rulers who rule by force from extolling the virtues of assassins.

—*The Spectator* (London).

## EVANGELISTIC EFFORT ON HOLY IONA ISLE

Iona is a small island in the Atlantic ocean off the coast of Ireland. It was this island that St. Columba and his twelve missionaries selected as a base from which to evangelize England and Scotland. Now I see by newspaper reports that after a lapse of nearly 1,500 years the Rev. George F. MacLeod, a Presbyterian Clergyman, and fifty "teammates" are to chum together on £50 a year and make this island of Iona a base for a new crusade for Evangelizing Scotland. The members of the team, one half of whom are licentiates of Presbyterian Colleges, and the remainder allied Artisans, have pledged themselves to do manual work and to engage in aggressive Evangelism. They propose to rebuild the Ancient Cathedral as the headquarters of their mission.

Like St. Columba, Mr. MacLeod comes of a good family, being a descendant of the great Presbyterian preacher, Dr. Norman MacLeod. He won the Military Cross in the War and was chaplain for Toc H. in Scotland. He resigned St. Cuthbert's Church in fashionable Edinburgh and accepted Govan Parish in Glasgow which has a vast population of working people. On one occasion he preached on "Communism or Christ" and invited questions from the congregation.

It will be interesting to watch this new effort in the way of active Evangelism.

## CLERICAL CORRESPONDENCE

Again and again I hear complaints about the difficulty of getting some clergy to answer letters. Quite recently I had to write three times to one of these dilatory servants of God before I achieved a reply. It made me think of a statement made recently by a clergyman of the United Church, that some ministers are square pegs in round holes, and that the ministry was cluttered with men who ought to have found some other vocation in life. The man who procrastinates about his correspondence ought to find some other vocation than the ministry of the Church of God.



### EVANGELISM

I have read with much interest the following paragraph from the report of the Committee on Evangelism, which was adopted at the Synod of the Diocese of Athabasca and published in the Diocesan leaflet:

"The very nature of the work in this Diocese necessitates that each clergyman and church worker is an Evangelist. Most of the parishes are comparatively new and the work in the process of being organized, wears at the foundations as it were. Most of us feel then that we are Evangelists in the strictest sense of the term; but yet how inadequately we are facing the problems confronting us. The great comfort is the knowledge and assurance that if we are faithful and diligent in our sowing, God will give the increase. The Committee feels that it is the duty of each clergyman to put forth every effort to make himself more and still more efficient as a witness for Christ and His Church, by earnest and prevailing prayer, by constant reading of the experiences of others and such literature on the general subject that may be obtained, by carefully planning every detail of every Service; by preparing sermons that sound the note of Evangel; by presenting Christ Jesus consistently before his parishioners both in the pulpit and out of it, and by so ordering his daily life that no reproach to Christ and His Church may be occasioned by him. If the parson is to be an effective Evangelist to win others for Christ, then his own life must be first fully surrendered to the Lord and Master."

The report then went on to state how teams of laymen were being used in parishes to supplement the work of the clergy. Athabasca is setting a splendid example.

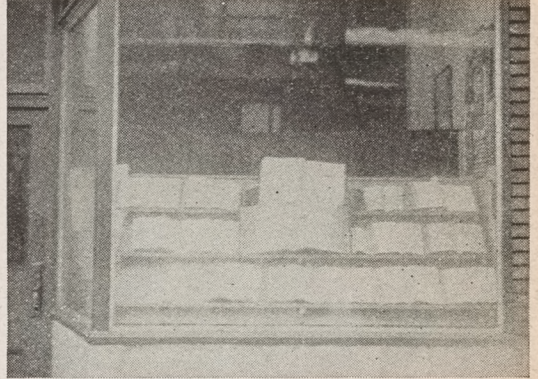
In this connection I would like to quote a short article by Prebendary Carlile of the Church Army. It is headed Dornakal's Example, and reads as follows:

Last year "Dornakal" sent forth to the Indian villages 20,000 Communicants for a week's

voluntary witness of Christ's power in their own lives.

The result was 4,000 adults for Confirmation and many others were touched by the spiritual message.

Is this not a lesson for us? In my judgment the same might happen in England, if the clergy would stimulate the laity for similar work. No



*The Display Window in the Reading Room and Bible Depot.*

new organization is needed. The Archbishop of York recently said that "every Communicant should be a missionary".

The Communicants' Roll has the material at hand, but the clergy must trust and inspire the laity, coaching inaction, but not in a class or by a sermon.

I suggest that there should be visits from bands of Communicants between one parish and another. The inter-visits will enthuse the younger members to greater activity in the home parish.

### CHIEF JUSTICE GREENSHIELDS ON MARRIAGES

"Most enthusiastically I support Church Weddings. I would strongly advise young people to go to the sacred edifice and there have their marriage solemnized, and together kneel at the sacred altar and receive the blessing of the Church, whatever it may be, on their union. Notwithstanding all this, while there are weddings in churches there is no such thing as 'Church Weddings'. The blessing of the Church has nothing whatever to do with the validity of the marriage. . . .

In matters purely civil as distinguished from matters purely religious, if I may use such an expression, no church, be it the great and powerful Roman Catholic Church, or the equally great and powerful Anglican Catholic Church, possesses any authority to override the civil law."

Thank you, Mr. Justice Greenshields. That was well said.

*(Continued on page 10)*



*The Seven Branch Candlestick, in memory of Mark John Levy. The Brass Prayer Book Rest in memory of Mrs. Abbot Smith and Miss Bancroft.*



## The Jewish Mission, Montreal

Under the wise guidance of Rev. E. S. Greenbaum, the Montreal Mission to the Jews is making many advances. New lines of work have been undertaken and many memorial gifts have been made, though the work has lost a valued helper and secretary in the late Canon Sanders.

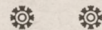
The following appeared in The Emmanuel Messenger recently.

The usage of symbols is as old as man himself. It preceded human language and is today the greatest aid to the expression of thoughts and ideas. The symbol differs from the image in this that while the image is supposed to be like its subject, the symbol represents it but is not a representation. In designing the above painting one used symbols and Scriptures which have a definite meaning to one's own soul. The semi-circular superscription is in the well-known words of the Bible: "From the rising of the sun to the going down of the same the Lord's name is praised," conveying to one's soul the cheering fact that everywhere God is actually and constantly being praised and that there is a Brotherhood of redeemed children of God, amongst the children of men, who are truly united in spite of all the borderlines of race, nation and language put up by the prince of this world and his satellites. The symbolic meaning of the Lion needs no explanation. The Hebrew words beneath are taken from the blessing of Judah and by the the Patriarch Jacob: "Judah is a lion's whelp" (Gen. 49: 9, Rev. 5: 5). The Shield of David, or the Double Triangle, is of special significance to us Hebrew-Christians. The upper represents the Tri-une God, while the lower represents man tripartite—body, mind and soul, the intertwining speaks of fellowship between God and man. The Cross in the center reminds us that this fellowship is made possible via Calvary's Cross. The position of the triangles also tells us, that God the Father, reaches down to man, through God the Son and God the Holy Spirit, while we stretch upwards in Holy aspiration and longing through mind and soul. The Vine on the right brings



*To the glory of God and in loving memory of Edith Burnham Tyler. The gift of members and friends of St. Columbia W.A., Easter 1937.*

to one's memory all the wonderful passages of Scripture speaking of Israel as Jehovah's vine (Is. 5: 2, Ps. 80: 8) and impresses one with the full meaning and significance of the words as they fell from the blessed lips of the Word Incarnate: "I am the Vine, ye are the branches: . . . without Me ye can do nothing" (St. John 15: 5). On the left there is a fruitful olive tree with the warning message: Remember "thou bearest not the root, but the root thee" (Rom. 11: 18). The "Dove" on the top of the right side speaks of the ever-present Comforter and Guide. The "Seven Branch Candlestick", with the Hebrew name of our Lord suggests the idea expressed in Rev. 1: 13, Christ in the midst of the Church. He is the light of the world but in a truer and more real sense the Light of the Church. He is the Light of the World, *de jure* but the Light of the Church, *de facto*.



### BOOK REVIEW

**Stars in the Sky**, by Archer Wallace. The Ryerson Press.

Do you want a small book to give to a friend who is discouraged? A book called "Stars in the Sky" by Archer Wallace is the kind of book you are looking for. When your friend has read these short chapters, he will find a return of his courage and he will make a fresh resolve to face with joy the many pressing problems of life.

—F. J. S.



*Emmanuel Chapel.*



## Diocese of Saskatchewan

During the absence of the Rev. T. Marshall (Star City) on a short holiday, arrangements were made for carrying on the Services at the country points in the parish. At St. Peter's, Ridgedale, the Service was taken by the A.Y.P.A. on the last Sunday in July. The Service was read by Mr. Delmer Howlet, the lessons by Mr. Jack Newcombe and Mr. Tom Newcombe acted as Churchwarden.

Instead of a sermon, a synopsis of the three main lectures given at the recent Diocesan Summer School at Okema Beach, was given by three members of the group. Miss Katie Newcombe took up the lectures of the Rev. H. Priest under the heading "Christ as Master Teacher", Miss Edith Rowswell took up the lectures of Miss Frances Howard on the Missionary work in China, and Mr. Fred Wilkes gave a talk on the lectures of the Rev. W. H. Adcock on Social Service, basing his remarks on the 2nd and 6th Commandments and dealing briefly with Heredity and Environment.

During the vacation of the Rev. and Mrs. E. Wright (Leask) the Services were carried on by three young men of the parish. John Bond conducted the Services, Thomas Hobbs read the lessons, and W. Vicars read the sermons at Leask, Bramshot and Blaine Lake. The response of these young men is to be highly commended and it is to be hoped that we shall see more of our young people stepping forward when the occasion arises to witness for Christ and His Church in such a practical way. This is the second parish in this diocese to report young people carrying on with the holiday Services.

The sympathy of the diocese goes to the Rev. Canon J. I. Strong in the loss of his beloved wife, who passed away in Prince Albert after a long illness. The Canon and Mrs. Strong have been prominent in the activities of the Church in Prince Albert for many years, coming from Portage la Prairie to take charge of St. Alban's Cathedral during which time they made many friendships. The Funeral Service took place in St. Alban's Cathedral, interment being made in St. Mary's Cemetery.

The Rev. E. S. Light of Spiritwood is a son of Saskatchewan, his home town being Leask. It is delightfully cheering to find a Saskatchewan boy entering the ministry and labouring in the mission fields of his own diocese.

A Conference of Indian Workers was held in Prince Albert on August 11 and 12 under the Chairmanship of the Bishop, assisted by the Venerable Archdeacon W. E. J. Paul, LL.B., and Mr. E. B. Goodman as secretary.

Thirty-two workers present as well as five Indian department officials, Inspector Dr. Robertson, Dr. Lewis, Battleford Agency; Indian Agent, Mr. Macdonald (Battleford); Indian Agent, Mr. R. S. Davis (Carlton); Indian Agent, Mr. S. L. Simpson (Duck Lake).

The proceedings opened with Holy Communion in Bishop's College Chapel, and the first session began in the Bishop's Room under the chairmanship of the Bishop, who welcomed the visitors and workers and defined the threefold

purpose of the gathering, viz.: Fellowship between the workers; Deepening of spiritual life; Discussion of methods of work.

A helpful discussion on Arts and Crafts led to the opinion that the Indians should be encouraged to revive their native industries, it being shown that their best work can always find a good market.

The question of reviving a distinctive native dress was also discussed and the Bishop said he would much prefer to see the Indian dressed in leather work of his own making than in second-hand white men's clothing.

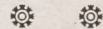
Mr. Brant of Sturgeon Lake Reserve read a paper on the importance of the Sunday School work in which he suggested the dramatization of the lesson by the children wherever possible. The Bishop approved this suggestion, adding that greater use of pictures would be advantageous.

Simple and definite teaching in regard to the doctrinal errors of the Church of Rome were asked for, for the use of the Indian people. Some simple literature is to be procured for them.

The second day's proceedings began with Morning Prayer in the Bishop's College Chapel conducted by the Rev. A. Moses and Mr. Smith Atimoyoo, conference with the officials of the Indian Department.

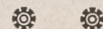
Speaking on the medical side of the Indian Work Dr. Lewis of North Battleford stressed the need for the fullest co-operation between the Church and the medical officer.

The Rev. A. Fraser read a very interesting paper on the celebration of the centenary of the commencement of missionary work in the diocese. He traced the beginning of the work from the arrival of Henry Budd at the Cumberland House Mission in 1830 through the period covered by the lives of such missionaries as Archdeacon Mackay and the Rev. John Hines to the present day. He suggested that the benefit of a celebration of this centenary in 1940 would result in the collection of a great deal of valuable material which would be preserved for posterity. A resolution was sent to the Executive Committee of the diocese recommending that the centenary be fittingly celebrated.



## ADVERTISING

While editing a newspaper, Mark Twain once received a letter from a subscriber complaining that he had found a spider in his paper and asking the meaning of it. The editor replied: "Dear old subscriber: Finding a spider in your newspaper was neither good luck nor bad luck for you. The spider was merely looking over your paper to see which merchant is not advertising so he can go to that store, spin his web over the door and lead a life of undisturbed peace ever afterward."



They say the first time a Scotchman used free air in a garage he blew out four tires.



### TEACHER TRAINING AT SAINT COLUMBA SUNDAY SCHOOL

The Senior Girls' class at St. Columba Sunday School, Montreal, became a Teacher Training class during the past season 1937-38, taking for their text book the G.B.R.E. study book "The Pupil" by Weigle.

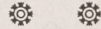
Classes were held at the regular Sunday School period, and the method of instruction was a combination of lectures, discussions, observation and practical demonstration. The general system followed was along these lines: four weeks' lectures, a review and summing up, followed by a visit to



the Kindergarten Room where the girls took notes on methods and results. These notes and suggestions were discussed in class the following week. Then after four more weeks' lectures and a review, the class visited the Primary School for observation. This procedure was repeated until the study book had been completely covered. During the final review of the whole book, the girls took turns in teaching one of the Junior School classes (a fourth grade class), always reporting difficulties and successes. After sitting for the examination set by the G.B.R.E. on the subject "A study of Growing Life" which took place on April 30th, the class spent the remaining five weeks familiarizing themselves with sand-tray work, cut-outs and expression work, and discussing the possibilities of music, art and story-telling in Sunday School instruction.

Fourteen of the girls, whose ages range from 13 to 17, wrote the examination and thirteen passed successfully. Seven gained first class, four took second class and two received third class.

These girls are a product of Saint Columba Sunday School. Many of them have been right through the school from Kindergarten, which covers ten or more years of Sunday School teaching. All of them received their Confirmation training at Saint Columba Church and were confirmed there last year.



### KILLING THE GOOSE

According to newspaper reports from the United States there are 801,000 fewer men employed to-day on American railways than there were in 1929. Railways in Canada have been compelled to make corresponding reductions. The dismissed railway employees refused to accept any reduction in their earnings. They demanded the same pay as in more prosperous days and they have seen their earnings vanish entirely.

### "His Name" Movement

*His Name is called The Word of God: King of Kings, and Lord of Lords (Rev. 19: 13, 16).*

Marvel not that I said unto thee, Ye must be born anew. The wind bloweth where it will, and thou hearest the voice thereof, but knowest not whence it cometh, and whither it goeth: so is every one that is born of the Spirit (St. John: iii: 7, 8).

"If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" was the Master's reply to Nicodemus' question, "How can these things be?"

The wind and the Spirit are alike in action; that is, free, manifest, mysterious and powerful. Christ here teaches that the new birth or regeneration is the basic condition required of every Christian believer who would be numbered in the Church of the Living Christ (Col. i: 18). The things of the Spirit must always be, to our finite minds, deep and mysterious. How amazed were the disciples when Jesus told them that the Kingdom of Heaven may be likened unto a grain of mustard seed (Matthew xiii: 30-32). Let all who are interested in "His Name Movement" meditate and find encouragement in our Lord's parable of the mustard seed. The smallness of the seed when it is sown, with the comparative greatness of the tree when it is grown, depicts truly the seeming insignificant beginnings of Christianity as the world judges values. In this twentieth century the one unconquerable force in the world is the Spirit of the Living Christ, whose promise stands fast for all time: Lo, I am with you alway, even unto the end of the world (St. Matthew xxviii: 20).

Seven Studies of the Book of the Acts of the Apostles are being prepared by the Rev. J. T. Robbins, M.A., rector of St. John the Evangelist Church, Toronto. For all information, write the Registrar, Mrs. F. G. H. Williams, 1434 King Street West, Toronto 3, Ont.





## OCTOBER

1. Remigius, Bishop of Rheims, Circa 532.
2. SIXTEENTH SUNDAY AFTER TRINITY.
9. SEVENTEENTH SUNDAY AFTER TRINITY.

Denys, Bishop and Martyr.

10. Paulinus, Archbishop of York.
13. King Edward, Confessor, 1066.
16. EIGHTEENTH SUNDAY AFTER TRINITY.  
CHILDREN'S DAY.
17. Etheldreda, Virgin and Abbess, 679.
18. **St. Luke, Evangelist.**
23. NINETEENTH SUNDAY AFTER TRINITY.
28. **St. Simon and St. Jude, Apostles and Martyrs.**
30. TWENTIETH SUNDAY AFTER TRINITY.

## RETIRED BUSINESS MAN

By ANDERSON M. SCRUGGS

He always said he would retire  
When he had made a million clear,  
And so he toiled into the dusk  
From day to day, from year to year.

At last, he put his ledgers up,  
And laid his stock reports aside;  
But when he started out to live  
He found he had already died.

—From *Glory of Earth*.

(Oglethorpe University Press, Georgia.)



## OUR INDIAN GRADUATES

The following account of the fifth annual meeting of the graduates of the Old Sun School on the Blackfoot Reserve will be read with interest by all who are concerned in the work of our Indian Schools.

The fifth annual meeting of the graduates of the Old Sun School on the Blackfoot Indian Reserve in Alberta, was an encouraging event. The staff and pupils prepared the banquet and the following toasts were honoured: To the principal, Rev. J. W. House, by Teddy Yellow Fly, president of the graduates' association; to the diocese, by Earl Calf-Child, and responded to by Archdeacon Tims, who opened the first day school on the reserve 55 years ago; the Church, by Paul Little-Walker, the response by Dean Ragg, Calgary; and Chief Little-Walker reviewed the mission work by the Anglicans, recalling many of the difficulties and successes. Mr. House has just baptized six of the other Indians, who have resisted hitherto all the efforts to bring them into the fold. Mr. T. Allen Brick, son of Rev. Gough Brick, the first Anglican missionary in the Peace River country, has just died. He drove a team of oxen to Edmonton with the load of wheat that won the first prize at the International Exhibition in 1893. He also was the first representative from the district in the Alberta Legislature.

## A MISSIONARY CHURCH

The following is an extract from an address by Bishop Oldham of the American Church:

"A Church which is not at heart a missionary Church, which is concerned chiefly with its own selfish interests and has little desire to extend its messages to others, is not the Church of the Gospel or the Master. Christians should be the first to recognize that, yet today we have the spectacle of secular states on fire with missionary enthusiasm and rejoicing in every expansion, no matter what the cost, setting an example to a self-centered and lukewarm Church. Moreover, such states are also paying great attention to the training of the young, thus insuring a rising generation to carry forward the cause. In the Church we hear on every hand the complaint that there are few to take the places of the devoted Churchman of the older generation who are now too rapidly passing from the scene; and, if that be true, the Church is facing a dubious future."

## Comments Original and Otherwise

(Continued from page 6)

BISHOP JOHNSON OF COLORADO  
RETIRES

I notice that Bishop Johnson of Colorado has announced his retirement as Bishop, but hopes to continue as Editor of *The Witness*, that very interesting weekly church paper published by the Episcopal Church Publishing Company, Chicago. On the whole I like the tone of *The Witness* better than that of any other church weekly. Bishop Johnson is a regular contributor. From his article in the last number that I have received I made the following quotation:

"What is needed in the social order today are individual souls who are true disciples of the Master, for the Kingdom is within the reach of each one of us who seeks it.

It is an easy thing to criticize the existing social order, but it is a more necessary thing to confess one's own sins and live a self-sacrificing life. So many vocal reformers are most difficult to live with. One doesn't attain perfection by being expert in confessing the other man's sin—particularly when we ourselves are expert in criticism because of our own familiarity with the evil.

The world is full of intemperate prohibitionists, of salacious purists, of bellicose pacifists, and of narrow-minded liberals. If we want really to improve society we must begin within ourselves, where we will find ample opportunity for reform. Let us not thank God because we are not as other men are, but rather let us pray, "God be merciful to me a sinner."





# One Communion and Fellowship

October

"What thanks and praise to  
Thee we owe,  
O Priest and Sacrifice  
Divine,

For Thy dear saint through  
whom we know

So many a gracious word of Thine;  
Whom Thou didst choose to tell the tale  
Of all Thy manhood's toils and fears,  
And for a moment lift the veil  
That hides Thy boyhood's spotless years.

"How many a soul by guilt oppressed  
Hath learned to hear the joyful sound  
In that sweet tale of sin confessed,  
The father's love, the lost and found!  
How many a child of sin and shame  
Has refuge found from guilty fears  
Through her, who to the Saviour came  
With costly ointment and with tears!

"What countless worshippers have sung  
In lowly fane or lofty choir,  
The song that loosed the silent tongue  
Of him who was the Baptist's sire!  
And still the Church through all her days  
Uplifts the strains that never cease,  
The Blessed Virgin's hymn of praise,  
The aged Simeon's words of peace.

"O happy saint! whose sacred page,  
So rich in words of truth and love,  
Pours on the Church from age to age  
The healing unction from above;  
The witness of the Saviour's life,  
The great apostle's chosen friend  
Through weary years of toil and strife,  
And still found faithful to the end."

*Archbishop W. D. MacLagan.*

October has two days marked on our calendar.  
October 18—Saint Luke, Evangelist and Martyr.  
October 28—Saint Simon and Saint Jude,  
Apostles and Martyrs.

**Luke the Evangelist**, St. Paul's "beloved physician", and the only Gentile writer in the New Testament, author of the Gospel called by his name and the Acts of the Apostles. The verses at the head of this article give the salient points in St. Luke's Gospel which fully deserves the praise of Renan, "It is the most beautiful book in the world". Renan may have been the opponent of traditional Christianity, but his literary instincts compelled him to see the beauty of the Gospel according to Luke.

And who was this Gentile called to be one of the blessed Four, the writers of the Gospel of our Lord's life on earth? We know little of him. His name, Luke or Lucas, is the shortened form of the Latin Lucanus, and as these shortened

names were those of slaves we can assume that Luke was the freedman of, probably, Theophilus, to whom he dedicates both the Gospel and Acts. That he was a physician does not disprove this for the physicians both of Julius Caesar and Augustus were freed slaves. Did he ever see our Lord? We cannot say. The Letter of Abgarus, King of Edessa (New Testament Apocrypha), tells how the sick king wrote to our Lord, in the last year of His ministry, sending it by the hands of certain Greeks, one of whom may have been Luke (St. John 12: 20). Then he may also be the unnamed traveller to Emmaus; certainly while St. Mark just mentions this walk, St. Luke gives a very full account, which reads like that of an eye witness. If it was he, then he witnessed the Ascension, which he describes twice.

We can presume that he returned to his king, accompanied, or soon followed by Thaddaeus, St. Jude, one of the Twelve. He is in the lists given by the Synoptists, sometimes coupled with James the Less, his brother, but only Luke names him Judas; in the other two he is Lebbeus Thaddeus. His call is not given, and he is only mentioned once. St. John 14: 22 tells of him asking our Lord, "Lord, how is it that thou wilt manifest



*St. Luke.*



thyself unto us and not unto the world?" Christ answers, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him."

The Acts of St. Thaddaeus, written in Greek probably in the sixth century (N.T. Apocrypha), tells of his going to Edessa, where, in Christ's name, he healed the king, who was then baptized. A strong Church was founded, Thaddaeus acting as its head. It escaped the first persecution, possibly because of the king's influence, but on October 28th, 72 A.D. Jude was crucified by the Romans, not so much because of his faith as because he was of the lineage of David. Jerusalem had been destroyed 70 A.D. and there was a ruthless persecution of the Jews. An early historian gives his Davidic blood as the reason for St. Jude's martyrdom, and this gives colour to the theory that he is the "Judas" of Matthew 13: 55, a son of Joseph by a first marriage, he, Joseph, being, as well as Mary, of the House of David. We assume that it is her genealogy that is given by Luke, for in rabbinical writings she is called "Daughter of Heli". In Edessa St. Jude or Thaddaeus wrote his Epistle, written seemingly to Jewish converts to Christianity.

But long before that mournful cross was raised on the hills of Edessa, Luke had left, possibly going to Antioch, where, joining the Church, he met Paul. On the second missionary journey he joined him at Troas. Acts 16: 10 starts a "we" section of the book. There Paul had the vision which changed the history of the world.

Troas is on the Dardanelles, and looking across the strait they could see the shores of Europe, and in that year, 52 A.D., no one in all Europe had heard the Gospel. But beside the river Philippi each Sabbath devout women, Jewish proselytes, met to pray to the God who was some day to reveal Himself, His love to mankind. A leader among them was Lydia, the woman merchant, the wealthy trader in Tyrian Purple, and surely it was these prayers that took shape as a man of Macedonia appeared in vision to St. Paul, with his cry, "Come over into Macedonia and help us".

So we come to the most important event in the history of Europe, the landing on her shores of three men and a youth, Paul, Silas, Luke and Timothy. Their first convert was Lydia, "whose heart the Lord opened". As a bud might open in the sunshine so the heart of the woman opened to the love of God, revealed in Christ Jesus. St. Luke is a joyful writer, the illuminator of St. Paul's great doctrines of the "universality and freedom of salvation", "neither Jew nor Gentile, bond nor free, male nor female, for ye are all one in Christ Jesus". Only Luke writes of the return of the prodigal son and the finding of the lost piece of silver, the joyful parables.

The second convert in Europe needed an earthquake to open his heart. But the story of the two who sang at midnight in their dungeon, sore-wounded with the prison whip, is one of the most widely known of our stories of St. Paul. And

the Church founded at Philippi lived. It is the only Church from which St. Paul accepted money, and writing from his prison in Rome he finds nothing to blame in them. At Philippi he was guest at Lydia's home, at Thessalonica and Corinth (where he founded strong Churches) he worked for his living, being a tent-maker, with Priscilla and Aquila. A noteworthy event in that first visit to Europe was the stay at Athens, and the wonderful sermon on the Areopagus (Mar's Hill). St. Paul was a missionary with a statesman's instinct for knowing the way the tide of empire would flow; the spirit of the Churches which he founded in the cities of south Europe, moved westward with our civilization, and, we trust, lives in our Churches of Canada today. Out of St. Paul's nine epistles to Churches, six were sent to Europe.

The third missionary journey (55-57) was mainly to Ephesus, with a visit to Europe. Returning to Asia (Acts 20 to 26) Luke was with St. Paul again. Together they went to Jerusalem, where St. Paul was arrested and sent to Caesarea; there he was kept in a prison, and we may assume that Luke was there also, and probably wrote his Gospel. He had already the first chapters from Mary, and the last that he had himself seen, so we can picture him going through Galilee with his note book, and then reading the notes with St. Paul, for the glad religion of the great apostle illumines all the Gospel by his friend.

Then, the fall of 60, "we" started for Rome, and after a dramatically described shipwreck, arrived at the great city, where St. Paul lived for two years in his own hired house, preaching and writing to the Churches. Luke, the "beloved physician" was with him (Col. 4: 14, and Philemon 24).

St. Paul's release and a probable fourth missionary journey are not recorded; St. Paul was evidently arrested again in the Neronian persecution, and more harshly imprisoned in Rome. There he wrote his last Epistle, II. Timothy, with its ringing words of joyful farewell, "I have fought the good fight, I have finished my course, I have kept the faith", and then a note from a tired old man, "Only Luke is with me", the faithful to the end.

Eusebius (264-340), Church historian, tells us that St. Paul was beheaded in Rome, 67 A.D., and the same year St. Luke was hanged in Greece. "Lovely and pleasant in their lives, in death they were not divided."



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# M. S. C. C.

## Dedication by the Primate of the New Church Buildings at the Moose Factory Mission, Diocese of Moosonee

On Thursday, August 4th, the Primate, the Most Rev. Derwyn T. Owen, D.D., dedicated the new Bishop Horden Memorial Indian Residential School, the Newnham Memorial Cottage Hospital, and the Roberta E. Tilton Memorial Chapel at Moose Factory.

The special guests, which included Dr. Harold W. McGill, Director of Indian Affairs at Ottawa, the Rev. Canon S. Gould, General Secretary of M.S.C.C., and Mrs. C. O. Lucas representing the Dominion Board of the W.A., on arrival at Moose Factory were met by the Bishop of Moosonee, the Principal of the School and a great company of Indian dignitaries with others assembled to welcome the Primate.

They were also met by a slashing downpour of rain which had increased in severity during the three mile crossing to the Island, and all were so thoroughly wet that the Service, which was to have been held that evening was postponed until six o'clock the next morning.

At this hour the congregation assembled and addresses were given by the Primate, the Bishop of Moosonee, the General Secretary, M.S.C.C., and Dr. McGill.

After the Service the Primate, owing to other engagements, was obliged to leave by the nine o'clock train.

The Primate's address was as follows:

We meet today to dedicate the Residential School in this place. It is to be known as the John Horden Memorial School. In connection with this school we have dedicated the chapel, and the bell which has been given by the people of Moose Factory.

We have also dedicated the Cottage Hospital in memory of the work of the Right Rev. J. A. Newnham, the second Bishop of Moosonee, and of his wife, Mrs. Newnham.

On this happy and historic occasion there are three things I wish to say:

First, I would extend to the Bishop of Moosonee, the Right Rev. John G. Anderson; Gilbert Thompson, the principal missionary; Angus Chuchoo, the chief of the Moose Band, and to all the people of the White and Indian races here present, my cordial and loving greetings, as I come here as the Primate of the Church of England in Canada to perform these acts of dedication. I come here to extend these greetings from the General Synod and the whole Church in Canada.

It is a great pleasure to stand on this historic spot, to look

into your faces, to shake you by the hand, and to join in this solemn Service of Dedication. Moose Factory, and this great See, are honoured places in the heart of the Church of England in Canada. Here noble missionary work has been done. To it we look with veneration. I come to you today to tell you that we think much of you, and remember you when we thank God for the great things He has performed in our Church in Canada.

### II. HISTORIC MEMORANDA

I have said we stand on an historic spot. The great Bay will be forever associated with one of the great names of our Church in Canada—John Horden—your first bishop, in whose memory this school has been erected. John Horden as a young man of 23 came here from Devonshire—that county of great adventurers of England, eighty-seven years ago, the year 1851. He and his young wife—they had been married but a little while—came and settled here. Forty-two years he laboured on these shores. He had but one object—to preach the Gospel of the Living Christ Jesus to Red man and to White man. It was given to him to do a great work. He left an honoured name. This school stands as a memorial to him, but his memorial was built also in the lives of men and women who rise up to call him blessed. Brave old John Horden! Not only here beside these waters where he lived and worked for so long as missionary, leader, friend and bishop, but all through our Church we pay tribute to his honoured name. He was consecrated bishop in Westminster Abbey on December 15th, 1872, twenty years after his first arrival, and continued to his death on January the 12th, 1893.

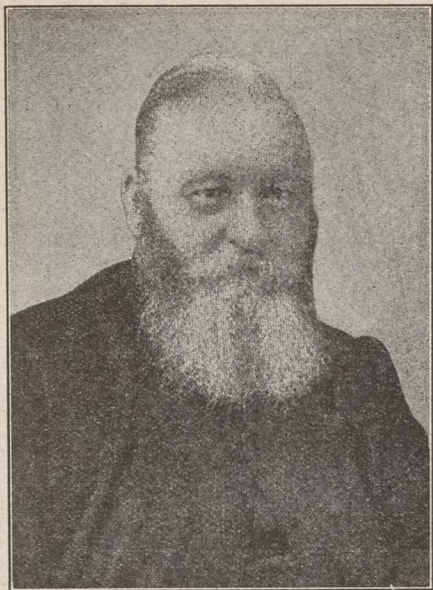
It is interesting to note that our work in Indian Residential Schools began with two Indian boys from this Bay. For thirty years before John Horden came here our great pioneer missionary, John West, on one of his visits to this Bay, took with him two Indian boys to the Red River Colony to educate and bring up in the ways of Christianity. It is interesting that we meet to dedicate



*Bishop Horden  
Indian Residential  
School*

*The Newnham  
Cottage Hospital.*





*The Right Rev. John Horden,  
First Bishop of Moosonee.*

a Residential School among a people where the first experiment was made 137 years ago.

In 1893, on the death of John Horden, the second Bishop of Moosonee was consecrated, and in that year there came to this place the Right Rev. J. A. Newnham, and his wife Mrs. Newnham. There are many present who remember their loving ministry and the brightness of their Christian example. I am glad to say that they are both alive. I know that they in their home in Hamilton are thinking of us tonight. We rejoice to pay tribute to their characters, and to their work, and to dedicate in honour of them and in affection and gratitude this Cottage Hospital.

I know that Bishop and Mrs. Newnham would wish me to extend to you their greetings and the assurance of their happy memories of Moose Factory and all the people of the Bay. As a friend and for seven years a fellow-citizen in Hamilton, of the Bishop and Mrs. Newnham, it has been a peculiar pleasure for me to dedicate this hospital in their memory.

There is another whose greetings I am asked to bear to you today—the greetings of your friend of many years, the Right Rev.

Robert John Renison, the rector of St. Paul's Church, Toronto, who for a number of years lived among you.

### III.

The last thing I would say is that that which was responsible for the founding of this mission and the building of this school and chapel and hospital, is that upon which John Horden built his whole life. It is faith in the living God. That faith gives us confidence and hope. In Him we trust. His purposes pursue their way.

All this has been summed up very well in the last written words of Bishop Horden, some of which are engraved upon the bell of the chapel—"I need not trouble myself about this; I can trust all to the Hand of God; He will provide that which He deems sufficient for my care."



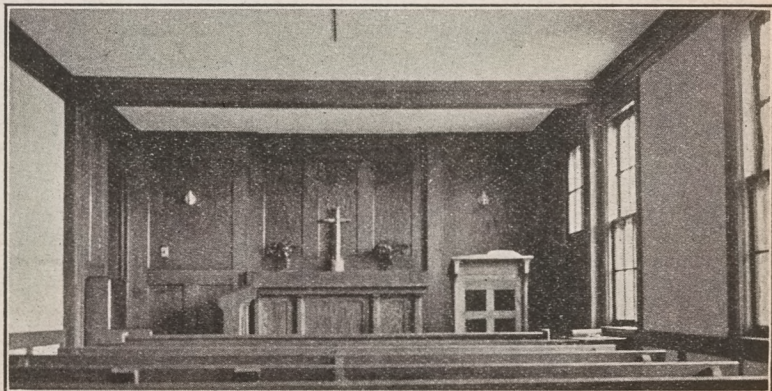
### ONTARIO PROVINCIAL CONFERENCE, A.Y.P.A.

The seventh annual conference of the Ontario Provincial Council of the A.Y.P.A. will be held in Peterborough, October 20th-23rd. Theme: "Fourfold Living for Christ and the Church". Some highlights of a programme packed with interest and practical help: Thursday evening Rally Service—Dean Waterman, Christ's Church Cathedral, Hamilton; Friday morning—Archbishop Owen, Toronto; Theme address. Leonard Mills, past Dominion President, Toronto; Saturday evening banquet—Judge Mott, Toronto. For further information, write to: Tim Regan, (Conference Convenor), 81 Robinson Street, Hamilton, Ont.

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# One Hundred Years Ago

**McGill College:** The official Gazette advertised for plans for the erection of buildings on the Burnside Estate for the McGill College to accommodate 100 students with hall, library and chapel. Dr. Bethune, Principal (Montreal Herald, August 1838). For plans for the erection of the building see "The Church".

**Melbourne, L.C.:** The Rev. C. B. Fleming performs Service at Shipton, Melbourne and Durham and occasionally at Kingsey. Communicants 110, Baptisms 64.

**Hatley, L.C.:** Rev. C. Jackson holds Services at Charleston, Hatley and at two other stations in the afternoons. Population, Church of England, 500. Baptisms 16, Communicants 40.

**St. Johns, L.C.:** Rev. W. D. Baldwin, Rector, the Rev. C. P. Reid, Assistant. Two Services held on Sundays. Baptisms 27, Communicants 45.

**Ordination Sermon** preached at the Montreal and Toronto Ordinations (12th August and 7th October) by the Rev. A. N. Bethune, was at the Bishop's request, published in "The Church" of November 10th, 1838.

**Woodhouse, U.C.:** The Bishop of Montreal ordained Rev. Frederic Augustus O'Meara to the order of priests in St. John's Church on 9th August, 1838. Mr. O'Meara, we understand, proceeds to Sault Ste. Mary to replace the Rev. Wm. McMurray, Missionary to the Indian Post who has been appointed Assist.-Minister to Ancaster and Dundas, the health of the incumbent Rev. J. Miller rendering necessary his relinquishment of duty. (The Church, Sept. 15th.)

**Bath, U.C.:** Rev. A. F. Atkinson, Incumbent, holds Services at St. John's Church, Bath, and at Isle of Tanti (Amherst Isle) when possible, and Mr. Paul Shirley, S.P.G. Catechist, holds Services at six stations in the townships of Ernest-Town and Camden; and at Mill-Creek and Amherst Island Mr. R. G. Ward, S.P.G. Catechist, serves two congregations and teaches school at Mill-Creek. There are 90 Communicants. The old register, kept by the first minister Mr. Langhorne, dates from 1787 when a marriage was performed in a building used as a church in Bath. (The Church, 29th Sept., 1838.)

**Bath, U.C.:** Letters Missive to the Lord Bishop of Montreal, presenting the Rev. Abraham Fuller Atkinson to the Parsonage or Rectory of the Town of Bath. August 6th, 1838.

**Matilda, U.C.:** Petition of Zophor Skinner, Henry Stacy and John Strader, all of Township of Matilda, for the consecration of the church in that place. August 16th, 1838.

Sentence of Consecration of same, St. John's Church. August 16th, 1838.

**Mono, U.C.:** Form of subscription list for the building of a church in Mono, with a sketch of that part of the Township on which it was to be built. August 20th, 1838.

**Peterboro', U.C.:** Letters Missive authorizing the Lord Bishop of Montreal to present the Rev. Charles T. Wade to the Rectory of Peterborough in the room of the Rev. R. H. D'Olier, resigned. September 3rd, 1838. (Strachan Papers.)

At a public meeting the confidence of the parishioners in their incumbent was publicly expressed. (Note: The Parish Clerk published a statement intended to injure his Rector's character.) See "Peterborough Sentinel" for report, 16th October, 1838, and for open letter to the Rector in "The Church" of a week later.

**Bishop's Itinerary in U.C.:** The Bishop of Montreal arrived in Toronto August 22nd and proceeded to Niagara; to St. Catharines; to Grimsby; to Ancaster; to Hamilton; to Guelph; holding Confirmations in most places. The bishop's further movements are fixed as follows: Sept. 3rd Brantford and Mohawk Village; Sept. 4th Tuscarora; Sept. 6th Woodstock; Sept. 7th Ingersoll; Sept. 9th Simcoe; Sept. 11th St. Thomas; Sept. 12th London; Sept. 16th Goderich; Sept. 19th Caradoc; Sept. 20th Adelaide; Sept. 23rd Chatham; Sept. 25th Sandwich and Amherstburg; Sept. 26th Colchester; Sept. 30th Fort Erie.

(The following items are condensed from the Strachan Papers of the Ontario Archives.)

**Woodstock:** Memorandum from P. B. de Blaquiére, Church Warden, respecting church affairs at Woodstock. Sept. 5th, 1838.

Petition of the Hon. P. B. de Blaquiére, Charles Beale, Robert Riddell, Roger Rollo Hunter, Thos. S. Short, etc., for the consecration of the church in the village of Woodstock. September 7th, 1838.

Sentence of Consecration of same—St. Paul's Church. September 7th, 1838.

**Guelph:** Sentence of Consecration of the church in Guelph—St. George's. Sept. 10th, 1838.

**London:** Petition of John Harris, Lawrence Lawrason, John B. Askin, James Givins, Jr., George Moore, George J. Goodhue, James Hamilton, and others, for the consecration of the church in the Town of London. September 13th, 1838.

Sentence of Consecration of same—St. Paul's Church. September 13th, 1838.

**Manitoulin:** Copy of Minute of Council approving the appointment of a schoolmaster and surgeon for the proposed mission on the Manitoulin Island. September 20th, 1838.

**Chatham:** Petition of Duncan McGregor, Thos. McCrae, J. P. Taylor, John White, Jr., Henry Eberts, etc., all of the Town of Chatham, for consecration of the church at that place.

Sentence of Consecration of same—St. Paul's Church. September 24th, 1838.

**Sandwich:** Petition of Charles Eliot, Ab'm Unsworth, J. Woods, Charles Askin, and others, of the Town of Sandwich, praying for the consecration of the church in that place. September 26th, 1838.

Sentence of Consecration of same—St. John's Church. September 26th, 1838.

**Thorold:** Petition of Henry Clement Ball, Jacob J. Ball, Adam Hutt, George Hutt, Peter Lampman and others, all of the Township of Thorold, praying for the consecration of the church in that township. October 2nd, 1838.



Sentence of Consecration of same—St. Peter's Church. October 2nd, 1838.

**Burlington:** Petition of William J. Kerr, W. Porteous, Augustus Bates, and James Langtry, all of the Town of Wellington Square, praying for the consecration of the church at that place. October 4th, 1838.

Sentence of Consecration of same—St. Luke's Church. October 4th, 1838.



### Maritime Notes

The Ancient Town of Windsor entered wholeheartedly into the celebration of the 150th Anniversary of King's Collegiate School during the last days of May, and everywhere the school colours of light and dark blue were in evidence. Street Parade, Public Dance, Town Fair, Gala Concert, and similar events were held, besides the religious celebration held in the School Chapel and Parish Church at which the Bishop, the Headmaster the Rev. Gilbert White, and Dr. W. W. Judd, former headmaster, took part. The reunion of Old Boys was attended by the largest number ever recorded. A complete history of the school has been published in the last few numbers of the Maritime Churchpaper and it is to be hoped that it will be published in book form. The School has moved from place to place in the town of Windsor since 1788 and has now inherited the old King's College property, including the buildings which escaped the great fire of 1920. To these has been added in the year 1932, a group of new or modernized buildings during the regime of Mr. Chas. Scott, headmaster. The following words written by R. V. Harris Esq., K.C. in the above-mentioned history of the school, are worthy of reproduction:

During the 150 years which now compass the life of the School, it has been under the successive management of nineteen Clergymen of the Church of England and six laymen as Principals or Head Masters.

The number of pupils who have received training within its walls well exceeds 3,500.

In its long history it has numbered among its students many who have helped to shape the history of all the Provinces of Canada, Newfoundland, some of the West Indies, and many of the States of the American republic; a record probably without parallel in any part of the Overseas Empire.

What stirring times the old School has witnessed! Projected in the turbulent times of the American Revolution, established by Loyalists and refugees, the subject of legislative debate and the object of public assistance, housed from time to time in private dwellings, the old College buildings, and in buildings of its own, built later from funds accumulated in Warfare or from the generous gifts of its many sons, living through crisis, depression and prosperity, with sometimes an uncertain existence and now looking large in the educational world, but always and ever upholding its fine traditions and holding high the torch of Honour, Loyalty and Learning.

### Diocese of Quebec

Sherbrooke was chosen as the city for the Service of Witness to be held at the time of the meeting of the General Synod Boards at Quebec. The Archbishops of New Westminster and Fredericton and the Bishop of Calgary were invited to address the large congregation assembled for the occasion. Archdeacon Jones of St. Francis was Convener of the Committee in charge of the Service.

Other cities and towns from Kenogami and La Tuque on the north to Stanstead on the south, and from Drummondville on the west to Thetford Mines on the east were chosen as centres from which sixteen other bishops addressed congregations assembled to listen to the message of the Church. The Primate preached in the Cathedral, the Archbishop of Rupert's Land at St. Matthew's and the Assistant Bishop of Toronto at Trinity—all in the See city. Seldom has the diocese been so honoured. It was in 1905 that the General Synod met in Quebec and at that time the House of Bishops which at present numbers almost 30 consisted of less than 20 members.

The Bishop of Saskatoon was invited to be the preacher at Solemn Evensong to be sung by a special choir organized by the Cathedral Organist Mr. Sidney Martin.

This month St. Matthew's Church, Quebec, welcomes its new rector, the Rev. Davis of Coaticook, a former curate of St. Matthew's Church, Ottawa. This church was named after St. Matthew's, Quebec, by a former rector, the Right Rev. Charles Hamilton, who at the time was Bishop of Ottawa. In the last number of the Quebec Diocesan Gazette, appeared an historical sketch of St. Matthew's, tracing the history of the church from the early days when Services were held in a stone house situated in the English burying ground outside the walls of the city; and probably erected soon after the siege of Quebec by Arnold. This site on which the church stands was captured by the Americans and then recaptured by the British in 1776. In the deeds of the property mention is made of the damage done to the buildings during the American Revolutionary War. The present church is the third built on this site and was erected during the incumbency of Charles Hamilton by W. T. Thomas, architect of Montreal, the original plans being drawn by G. A. Street, architect of the Law Courts of London, Eng. All during its long history the church has ministered freely to "all sorts and conditions of men". In the deed of its endowment fund there is a clause which declares that its seats shall be free and unappropriated and its rector shall be appointed solely by the bishop.

**ORDER YOUR  
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FOR JANUARY**

**G. B. R. E.**



## Diocese of Saskatoon

On the Bishop's annual visit to the Indian Reserves of Little Pines and Red Pheasant, he was accompanied by the Rev. H. P. Thompson, Editorial Secretary of the S.P.G. Mr. Thompson expressed himself as greatly impressed with the Services at Little Pines, where a surpliced choir of eighteen Indian boys and girls took their part in Morning Prayer. The Service was in charge of the Rev. Arthur Moses, a Cree Indian graduate of Emmanuel College, who translated the addresses of the Bishop and Mr. Thompson.

At Red Pheasant a Confirmation Service was held at which Canon Sheasby presented three candidates to the Bishop. Mr. Thompson read the lessons and after the Bishop's address spoke regarding the work and support which the S.P.G. is giving to Indian work in the Diocese of Saskatoon.

At Newnham (named in honour of Bishop Newnham) a Confirmation was held recently when Mr. W. R. Hullin, Emmanuel student-in-charge, presented a class of eleven candidates to the Bishop. A similar Service was held at Watson, another point in this Mission, in the evening.

The people in this district miss very much the year-round ministrations of a clergyman, to which they were accustomed for many years, and hope by next Trinity-tide to resume their former status. As in many similar cases it will depend on crops in the district and the state of the Diocesan Mission Fund.

Janzen is one of the points connected with the Wynyard parish (Rev. H. E. Brealey), where a Service is held once a month only. On a recent visit of the Bishop, he was welcomed by a congregation that crowded the church to capacity. During the Service a Memorial Communion Rail was dedicated to the glory and service of God. The enthusiastic congregation plan to paint the church this fall, a work that is long overdue.

At Wynward the Incumbent presented a class of eleven candidates for Confirmation, gathered from all points in the scattered parish. Mr. Brealey has just been two years in this parish, during which time improvements have been made to the vicarage. The church at Wynyard is also badly in need of paint and the foundation is due for repairs in the early future.

An enjoyable item in connection with the Bishop's visit to Wynyard was the reception arranged by members of the W.A. There were over 75 present which gave the Bishop a splendid opportunity of meeting the newly confirmed candidates and other members from various points in the diocese.

Duck Lake is one of the historic spots in the diocese, for it was in this locality that one of the battles connected with the Riel rebellion, took place. A tablet in the church contains names of those who fell in the engagement near-by.

On a recent visit of the Bishop to this historic centre the Incumbent, Rev. Canon F. J. Fife, presented a class of ten candidates for Confirmation, a splendid showing for this par-

ish of the proverbial handfull of Protestants. The population of the district is almost entirely Roman Catholic.

Later in the same day, Evensong was said at Rosthern, an associated centre of the Duck Lake parish, where again the faithful few carry on loyally.

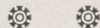
Crops in this district are very poor again this year, which will make financing difficult.

Watrous is another place recently visited by the Bishop.

The Bishop was delighted with the good work being carried on at this centre, where 18 candidates were presented for the Apostolic Rite of Laying on of Hands.

It was indeed a joyful day for the people at Normanton when their new church was consecrated on the occasion of the Bishop's visit last month. This church was made possible through gifts from friends in Bournemouth, England, who desired that it should be called "St. George's", in memory of the late King.

Rev. A. A. Court, the missionary in charge, and his vestry are to be congratulated on the successful building and furnishing of this church in which over fifty men of the neighbourhood took some part. Truly it was a labour of love, and will be a great asset to this rural district.



## BOOK REVIEW

**His Truth Endureth**, by James C. Muir. The National Publishing Company. 304 pages. \$2.50

This excellent book traces the story of the people of the Old Testament from the flood to the time of our Lord. It is simply written with many fascinating details of the civilization, education, culture and daily lives of the Hebrews and the peoples with whom they came in contact. The history, geography and political background which aid so much in the understanding of the Biblical narrative are taken into account fully and the whole interpreted from the point of view of a modern scholar familiar with all the results of recent archaeological science.

The onward march of archaeological discovery has helped to solve many difficulties in the interpretation of Scripture and corrected many mistaken guesses. It has enabled the student also to build up a clear picture of the life and conditions of the people at various times in history where previously there was great uncertainty.

Mr. Muir calls attention to the confirmation of the view that the flood had a historical background, to the existence of a civilization in the Euphrates valley before that of Egypt, to the possibility of reconciling statements of the Nabouidus Chronicles with those of the Book of Daniel and to many important decisions which have been influenced by modern discovery. No modern aid seems to be neglected.

The book is well illustrated and will be a great help to any Bible reader who wishes to acquire a broader and more complete "knowledge of the historical, geographical and cultural background of the Old Testament".



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### BOOK REVIEW

**The Teaching of Religion**, by Canon E. F. Braley; Principal of the College of the Venerable Bede, and Professor of Education at the University of Durham. Longmans, Green & Co., Publishers, London, New York and Toronto. . . . . \$1.25

The purpose of this book is to show that the recognized principles of teaching, and the best known and tried methods, are just as applicable and necessary in the teaching of religion, as in teaching any other subject. It aims to challenge those who are privileged to give religious instruction to bring to their task the very best training and experience possible.

While the author has primarily in mind the instruction in England, and the provision made for teaching religion both in the church day school, and in the schools provided by the state, what he says is of equal value and importance to teachers everywhere, and particularly to Sunday School teachers.

Among the important things which he emphasizes are the following:

- (1) That the key to the teaching situation is the teacher.
- (2) That the teacher should regard his work as a spiritual pastorate.
- (3) That teaching must be related to experience—the syllabus must be made to fit the child, not the child to fit the syllabus.

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By Rev. C. R. H. Wilkinson.

A brief intimate sketch of the contribution to the upbuilding of the Church in India being made by the Church of England in Canada working in the District of Kangra. . . . . Price 15 cents

### Moving Millions (1938)

This book is made up of seven chapters on the outstanding subjects in India today written by men and women whose names give the guarantee of authenticity to what they have contributed. It is, probably, the best all-round supplement on this year's study. . . . . Price 65 cents

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- (4) That the teaching of religion must be co-ordinated with all the other studies of the curriculum.
- (5) That teaching which does not enlist the pupil's activity is not real teaching.

The whole treatment of this subject is based on sound psychology, the outlines of which are clearly and interestingly stated. We note that the author rejects, and rightly so, what is commonly called the "recapitulation theory", though there are times when he seems slightly sympathetic to it. It may be questioned, too, whether the usual implications associated with the idea that there is a "golden age of memory" can be accepted as sound, in the light of recent investigation.

We commend this book most heartily to clergy Sunday School teachers, and to any who are engaged in the task of teaching Christian truth.



We were very sorry to lose Miss Deannie Griffiths who made a splendid captain and on behalf of the members of St. Mark's—Thank you, Deannie!

The choir under the direction of Mr. O. Kendrick is now getting along fine. The church was very sorry that Miss Jessie Corlet went back to her teaching in the country as Jessie proved an efficient organist and choir leader. Thank you, Jessie, for what you did during your leadership.

**Holy Matrimony**—Hugh Stanley Hayden and Dorothy Bottomley.

### ST. MARY'S, HIGHLANDS

THE REV. C. STOREY

The Harvest Thanksgiving Service was very inspirational. The church was prettily decorated which was quite in harmony with the beautiful singing of the service. It showed that God did "not leave Himself without witness, in that He did good, sending us rain and fruitful seasons, filling our hearts with songs and gladness."

Under the auspices of the W.A. the Harvest Supper was held on Monday, October 3rd, in the Highlands United Church and approximately 200 sat down to supper. Musical selections were given after and an enjoyable evening was had by all. Thanks are due to the ladies for their untiring efforts in making it a great success. We also wish to thank those who assisted at the musical end, Mr. O. Kendrick, Mr. Arthur Cross and Mr. H. Jones.

The newly organized A.Y.P.A. which can now boast of fairly good membership is holding a Social evening on Tuesday, October 3rd.

### ST. PETER'S

REV. S. F. TACKABERRY

This parish is greatly indebted to Rev. A. Elliott who was locum tenens during August. Our people enjoyed the fellowship with the neighboring vicar and his wife.

Harvest Thanksgiving services were well attended. Our best thanks go to those who sent the flowers, fruit and vegetables, and to those who arranged them so nicely in the church. Less than half the special envelopes were returned with offerings.

On Tuesday, October 17th, the ladies of the parish are invited to a Towel Shower for the fall Bazaar. Tea will be served free.

A congregational supper will be held in the parish hall on Thursday, October 27th, at 6 p.m. Food and sittings will be arranged for one hundred people who will be the first hundred people to purchase tickets. There is to be just one sitting so that no one will have to move from the seats for the programme and fun which will follow.

The Sunday School is off to a good start after reorganization. Several new workers are added to the staff. The C.B.L. under Miss Sewal, and the Junior W.A. under Mrs. Swindlehurst are well under way. The A.Y.P.A. and the Young Women's groups have begun their programmes. The Guild meets this week for the first. Other work, the W.A. and parish women have been active for some weeks. Two more groups await leaders.

### ST. STEPHEN'S

THE REV. J. C. MATTHEWS

Sunday Services, 8 a.m., 11 a.m., 7.30 p.m.

Sunday School, 10 a.m. Week-day Services, Holy Communion, Monday, Wednesday, Thursday and Saturday, 8 a.m.

The men's Guild meets on the fourth Wednesday at 8.30 p.m.

The Willing Workers meet each Thursday at 2.30 p.m.

The Harvest Thanksgiving is on Sunday, October 2nd. The Services for the day will be Holy Communion, 8 a.m.; Procession and Sung Eucharist, 11 a.m.; Evensong, 7.30 p.m.; His Lordship the Bishop will preach in the evening.

For a long time we have been talking about putting down a new floor in the basement of the church and this has at last been accomplished. Most of the money was on hand and the work has been done voluntarily by the members of the Vestry, Men's Guild and Rovers.

Most sincere and grateful thanks are due to Mr. A. J. Greene who supervised the work for four long evenings.

**Willing Workers**—The date for the Annual Bazaar is set for Wednesday, November 2nd, to be opened at 3 p.m. in the basement of the church. Two showers in connection with the bazaar will be held in October. An Apron Shower at the home of Mrs. J. R. Watson, and a Towel Shower at the home of Mrs. J. L. Dixon.

At the last business meeting of the W.W. it was decided that before each monthly meeting the Rector should hold a service of Intercession in the Chapel for the members.

**St. Stephen's Altar Guild**—The Altar Guild met at the Vicarage on Wednesday, the 15th, the Vicar presiding. The new officers for the ensuing year are Mrs. J. A. Swaffield, President and Mrs. H. Allen, Secretary-Treasurer. We are very pleased to welcome our new member Mrs. F. Crossley.

Will all the parishioners please keep in mind the Altar Guild Tea to be held at the home of Mrs. Allen, 10144 90th Street, on Wednesday, October 19th.

### ST. MATTHEW'S MISSION

THE REV J. C. MATTHEWS

On September 1st the W.A. held the first meeting after two months' vacation. Arrangements were made for a Tea, Sale of Home Cooking and Needlework in October.

The Social Committee held a Whist Drive on Friday evening, September 16th. Plans are being made to run Whist Drives twice a month during the winter.

The Quarterly Meeting of Parishioners was held in the Parish Hall after Service on Sunday, September 18th. Satisfactory reports were read by the Secretary.

Wednesday, September 21st, being St. Matthew's Day, Holy Communion was celebrated in the church at 9 a.m. There was a very good attendance. In the afternoon the W.A. had the pleasure of entertaining to tea in a return visit the members of All Saints' Mission W.A. and St. Michael's Ladies Circle.



## ST. MICHAEL'S AND ALL ANGELS

THE REV. J. C. MATTHEWS

The Harvest Thanksgiving will be held on October 2nd and 9th.

Holy Communion on October 2nd at 9.15 a.m. and Evensong on the 9th at 7.30 p.m.

The work of making the parish hall warmer by ceiling the roof has been quite a long and difficult job owing to the dormer windows. Mr. C. J. Adams and Mr. Angerman have put in a lot of time and done a fine bit of work.

The Guides meet now on Tuesdays and Cubs on Wednesdays, followed by Scouts.

We shall have to find a Scoutmaster. It is too much to expect St. Stephen's Rovers to come over every week.

There was a very pleasant gathering at Mrs. Donald Philip's home for the Whist Drive on September 22nd.

### Baptisms

**St. Stephen's**—Tedford George Mitchell Hawkins on September 11th.

**St. Michael and All Angels**—Maureen Patricia Clark on September 11th.

## ST. FAITH'S

THE REV. C. F. A. CLOUGH

Parochial organizations through which you may make your contribution to the Parish life: Men's Guild, Rover Scouts, Boy Scouts, Cubs, Boys Choir, Senior W.A., Young Women's W.A., Intermediate W.A., Girls' Auxiliary, Junior W.A., A.Y.P.A., Senior Choir, Junior Choir, Senior Sunday School, Primary Sunday School.

These organizations are now meeting at the regular times and places, and provide a means of fellowship and opportunity of service for the Parish.

The Harvest Festival Service will be held on Sunday, October 2nd, and the Thanksgiving Supper on Tuesday, October 4th, from 5.30 onward.

The Rector and members of the congregation extend to Mrs. J. B. Cooper and family, their heart felt sympathy at this time.

### "Peace! Peace! Where There is No Peace"

Thus spake the seer of old, and indeed it is applicable to our times. With the memories of the Great War in our minds, and its attendant sadness and sorrow in our hearts, it is unthinkable that at least in our times the world should suffer again in like manner. Whilst there may be cited national and economic reasons as the cause of war, the first cause is sin, the sin of selfishness. "From hatred, malice, and all uncharitable, Good Lord deliver us," is a petition in the Litany we might take to heart. Before the world can have peace, the Christian Churches will need better peace and concord, one with another. The members of the Christian Churches will have to find Unity, not in uniformity of worship, but in Jesus Christ, whose servant they are. Let us pray for peace. Let us work for peace. Let us strive and live at peace, one with another.

Mrs. Clough joins with me, in thanking to all those who have shown their kindness to our daughter Betty during her recent illness.

## Rural Deanery of Pembina

### EDSON AND ST. PAUL'S MISSION

THE REV. T. J. MATTHEWS

We are very much indebted to the Rev. J. C. Matthews, who, while on holiday here, drove into town to take the 8.30 a.m. service every Sunday during the month of August, during the absence of our Rector. This was a great deal more of an undertaking than it sounds, as Edson was having one of its periodical heavy rains, and the roads were very bad indeed; and on the two worst Sundays, very many of the parishioners were away on holiday, so that the congregation was negligible. All Edson people know that the Rev. Matthews would go through fire and flood to fulfil a promise or serve a solitary parishioner; but we would mingle with our gratitude a regret that in this case his effort was not better rewarded.

The W.A. have met again and laid their plans for a Harvest Supper early next month; they have also set a date for the winter sale, and begun their preparations for it. They provided the paint for the Rectory, and this is now on, a much needed improvement.

The Junior A.Y.P.A. is being reorganized, with an age limit of 18 years. This year it is to be for Anglican young people only. They hope to have about sixteen members. It is expected that a Senior Group will be formed soon.

The Girls' Auxiliary is larger this year, and the girls are having a social next week, to honor Dorothy Williams, one of their members who expects to leave for Edmonton at the end of the month. They are planning a tea in the near future.

Mrs. Rod Gregg, nee Miss Dorothy Thomas, we are glad to say, is continuing to conduct the Junior Girls. They had a picnic a little while ago.

The Senior Choir has come together again and is preparing for Confirmation tomorrow, and for the Harvest Thanksgiving Services. The Junior Choir has a present membership of 15, and it is hoped this will be increased to 25, also that it may be robed in the near future.

The Vestry have the new garage half completed. They have put in a lot of work on it. Thanks are extended to Mr. W. Hardacre for mowing the lawn in August.

The Sunday School has started operations again with over 70 children. We expect to hold their picnic this afternoon, this time in the shape of a wiener roast.

Decorations are going on at Cadomin. They are painting the floor of the Church and the Altar steps, and making a new Communion rail. At Mountain Park they are raising money for a new church in the Spring. The Wolf Creek Church has been painted inside, and will be dedicated on September 25th. We expect the Bishop on this date in Edson for Confirmation services.

**Baptism**—Robert Henry John Gnatovich at Luscar on September 18th.

**Burial**—Mrs. Lillian Amelia Dixon, aged 41 years, at Edson, on September 15th. Mrs. Dixon had been suffering greatly for some time from Cancer; it will have been a blessed release for her body. May her soul rest in peace.



### ST. JOHN'S, ONOWAY

MISS B. ONTONS

With the beginning of September various activities were started up again in Onoway and the camping season ended with a Women's Camp at Kapasiwin. There was only a small attendance owing to the busy time of year, but a good and restful time was had by all and the camp site was once more greatly appreciated.

**W.A.**—A very enjoyable Silver Tea was held at the home of Mrs. Stevenson for W.A. funds on Tuesday, September 6th. Many thanks to the W.A. for the new pump which has been given to the Vicarage.

A farewell party for Mrs. Aitken was held in the Parish Hall on Wednesday September 14th when she was presented with a pen and pencil. Mrs. Aitken has been very faithful organist for many years and will be much missed in the Parish.

We are also very sorry to say goodbye to Miss Mereby and wish her every success in her new work.

Until further notice Services will be as follows:  
1st Sunday in month: 11 a.m., Onoway, Holy Communion; 3 p.m., Stettin, Evensong and Sunday School; 7.30 p.m., Calahoo, Glenevis, Evensong.

2nd Sunday in month: 11 a.m., Onoway, Sunday School; Brookdale, Mattins and Sunday School; 3 p.m., Rich Valley, Evensong and Sunday School; 7.30 p.m., Onoway, Evensong.

3rd Sunday in month: 11 a.m., Onoway, Mattins and Sunday School; 3 p.m., Calahoo, Evensong.

4th Sunday in month: 11 a.m., Onoway, Sunday School; Brookdale, Mattins and Sunday School; 3 p.m., Rich Valley, Evensong and Sunday School; 7.30 p.m., Abbeywood, Evensong.

**Baptism**—Terence Lawrence Vaughan, on Aug. 7th.

**Confirmation**—Patricia Victoria Calder, at Mayerthorpe, on September 13th.

### ST. MARY'S, JASPER

THE REV. CANON G. MCCOMAS

At Mrs. Nunn's home on Saturday, September 3rd, the W.A. held a Garden Tea and Sale of Home Cooking, which was much enjoyed by all who attended, as the day was almost perfect and the tea tables arranged on the velvet lawn were very popular from 3 to 6 o'clock. A nice amount was made for the funds of the organization.

A well-attended Social Meeting of Parishioners took place in the hall on 8th September, and was enjoyed to the full. The gathering was held to welcome Canon and Mrs. McComas and to bid farewell to Mr. and Mrs. Bryden who were leaving Jasper to live at Transcona, Manitoba.

Mr. Coupland, the Peoples' Warden, was chairman. Mr. Snape arranged a very interesting musical programme and every item was received with favor. Several speeches were delivered before a tasty lunch, arranged by Mrs. Arkwright and the members of the W.A., was served.

Tokens of esteem were presented to both Mr. and Mrs. Bryden during the evening.

The Organ Fund is increasing steadily and almost all canvassed for practical assistance so far have responded with alacrity and generosity.

We desire that every family on the church register should be on our subscribers' list. More news concerning this next month.

The Harvest Festival Services are (D.V.) to be held on October 9th, and should be well-attended, as it cannot be denied that we have indeed this year real cause for Thankfulness to God

Almighty for all His Bountifulness to His servants, and also for the marvellous weeks of glorious weather vouchsafed for the "gathering-in" of the harvest. Let us not fail to thank Him in His own House. The Vicar has asked the members of the Auxiliary to decorate the church for the occasion.

The Vicar has appointed, to fill the vacancy occasioned by Mr. Bryden's resignation and departure, Mr. Desmond Mahood who is now Vicar's Warden, Envelope Secretary, and Clerk of the Vestry.

**Holy Baptism**—September 5th, Mary Louise Schollar (private); September 18th, Nadine Melva Schollar; Mary Alberta Brady; Alan Gordon Brady; Margaret Isabel Brady.

**Holy Matrimony**—September 7th, Alan Douglas Jeffery to Phyllis Mary Helen Webb.

**Burial**—September 8th, Mary Louise Schollar, age 2 days.

## Rural Deanery of Wetaskiwin

### ANNUAL MEETING OF THE WOMAN'S AUXILIARIES

The annual meeting of the various Branches of the Women's Auxiliary of the Rural Deanery will be held at St. Andrew's, Camrose, on Wednesday, 19th October.

The meeting will commence with a celebration of Holy Communion at 10 a.m. and we are looking forward to a large attendance of members from all branches.

Efforts are being made to secure special speakers for this meeting, and all who come are assured of an interesting and inspiring day of W.A. work.

The annual meeting of the Wetaskiwin Rural Deanery will be held at Wetaskiwin on Thursday, November 10th. We hope that every parish in the Deanery will be fully represented. Arch-deacon Cornish is again to be with us at this meeting, which is to commence at 2 p.m. in the Parish Hall.

### IMMANUEL, WETASKIWIN

THE REV. W. M. NAINBY

The annual Flower Service was held on September 4th. The church was beautifully decorated with gladioli and other flowers, and we saw them in their beauty as object lessons of God's unfailing care.

On September 11th, we were happy to have the Bishop with us for Confirmation. There were seven candidates presented and the Bishop gave to them, and to us, a most helpful address. Those confirmed were: Irene Bourghardt, Biddy Palfrey, Charles Baker, William Barnett, Gordon Groves, Thomas Groves and Douglas Manley.

The Vestry met for the regular monthly meeting at the home of Mr. Frank Blackwell, and the W.A. met at Mrs. Palfrey's home. At the latter meeting plans were made for the Autumn Tea to be held on October 1st.

The Sanctuary Guild is to meet on September 27th at the home of Mrs. Montgomery.

A good deal of work has been done in connection with our furnace, and Tom Palfrey is



foreman-in-chief. The basement has now been fully cemented in readiness.

The annual Harvest Thanksgiving will be held on Sunday next, October 2nd.

## ST. MARY'S, PONOKA

THE REV. W. M. NAINBY

The W.A. re-commenced their monthly meetings after a two months' holiday, and met at the home of Mrs. R. Cline. A tentative date was set for the annual Bazaar in November.

The A.Y.P.A. is meeting each Monday evening. A most successful Weiner Roast was held on the bank of the Battle River last Monday. Last evening we held the election of officers, and afterwards staged a Mock Trial.

The Choir, under the direction of Mr. W. J. Young, has commenced the fall programme. At our last practise officers were elected as follows: President, Miss N. Jackson; Secretary, Mr. J. Potts, and Librarian, M. Plant.

The whole congregation appreciate very much the work of Mr. Callahan and Mr. Plant in supervising and installing the furnace under the church. It has entailed a great deal of time and labor, and a number have helped in the work. They have made a splendid job of it, with the absolute minimum of cost. It has also given us more room in church now that the heater has been removed.

The Harvest Festival was held last Sunday with a splendid congregation filling the church, and also part of the hall. The Harvest has been exceptionally bountiful, and we are deeply grateful to God, the Giver of all.

The Boy Scouts, Wolf Cubs, Junior W.A. and Bible Class are all meeting regularly.

## CAMROSE

THE REV. A. WALLIS

Sunday, 25th September, Harvest Thanksgiving.

The church looked gloriously beautiful. On entering, one felt that the "Lord **was** in His holy temple." The whole service was one of reverent joy and praise, the Beauty of Holiness, and the Holy Communion became a Sacrament indeed.

The evening service was gladsome—

"For His mercies still endure,

Ever faithful, ever sure."

We were shown how there are so many things to be thankful for besides the riches of agriculture. Riches of the factory and the laboratory, all coinciding with God and nature to help bring in the Harvest Home. A wonderful Creator—we were "silent before Him."

Both services were well attended, but the greatest thing was the spirit which prevailed.

We offer our thanks to Miss Jessie Roper and those who helped her make our church look so lovely; to everyone who sent gifts, and to our Rector and his wife for their unfailing encouragement and friendliness. It is a great gift.

We missed Mrs. Dalzell this year, she loved the work of the Altar Guild most of all.

There is a book called "Just David"—in it the father tells his young son "... every instrument is needed in the Orchestra of Life. If we kept still and didn't do our part, the harmony would not be complete. And we must try not to make discords ..."

As a W.A. it is up to us to make the music of the Orchestra of Life more beautiful. To add Devotion to Duty. It is duty which makes us go with our friend just "one mile," it is Love

which makes us go "the other mile" giving a deeper richer meaning to Life.

It is our duty to go visiting, and the chord we strike, though true, is a little hard, it needs the warmth of friendliness to make it memorable.

Christ never made discords. All His life they tried to spoil His music; they thrust awkward moments on Him, but He turned them into lessons of incomparable beauty. "... neither do I condemn thee ..." "Render unto Caesar ..." They thought they could make jangling tunes, but the Master turned the tables on them, and added His own rendering of music unsurpassingly great to the Orchestra of Life.

**Sunday School**—If this should catch the eye of mothers who have young children not yet coming to Sunday School, we would like to have your little ones.

**Choir**—Getting along famously. At least we think so! But it would be nice to have you come along to help. The men-folk probably do not read the "Messenger" notes, but wives with husbands or sons who can sing, could pass on the suggestion. Thank you.

## ST. JOHN'S CHURCH, SEDGEWICK

THE REV. J. BURROWS

With the summer holidays over, church attendance is picking up again. The W.A. are holding their regular monthly meetings and making plans for the annual Hallowe'en supper and sale of work. A boys' choir is being trained by Alec White, our organist. We wish them all success. A Boy Scout troop will soon be training with Rev. J. Burrows and Mr. Blakeney in charge.

The sympathy of the parish goes out to Mrs. C. Smith in the recent loss of her mother; also to Mrs. Dix in the sudden loss of her husband. Mr. Dix was an oldtimer in the parish and will be missed by many.

All the friends of Mrs. Davies wish her a safe and happy journey as she leaves to join her husband in the Old Country. She will be greatly missed in the parish.

## ST. GEORGE'S CHURCH, KILLAM

THE REV. J. BURROWS

The sympathy of the whole parish goes out to Mrs. Crooks in her serious illness. The prayers of the church are for her speedy recovery.

It is with regret that we lose the Crook family from our midst. They have been loyal supporters to our church and made many friends. It is a heavy blow to us but we wish them happiness in the new field at Coronation.

September Baptisms: Eleanor May, Donald James. Allyn John, Terence Gordon Bonnett, Richard Hugh, Gordon John Noble, Jean Ethel, William Hugh, Lloyd Marvin, Shirley Pauline Brodie, Gerald Nye Brown.

The W.A. is busy again with silver teas, and plans for a sale of work later in the fall.

## ALL SAINTS', LOUGHEED

THE REV. J. BURROWS

Our sympathy goes out to Mrs. Kirkman in the recent loss of her mother.

The parish is looking forward to the visit of the Bishop for confirmation, on October 30th, at Sedgewick.

The W.A. is active again but just at present all are busy with the harvesting, and this month's meeting was postponed until the work slackens.



## LEDUC AND MILLET

The REV. A. ELLIOTT

The Harvest Thanksgiving was held at St. Paul's, Leduc, on Sunday, 25th Sept. We were glad to have so many of our people at the service, and very grateful to Captain Wilfred Baker for giving us his help and message.

It has been a busy few weeks for most people since the holiday season and we realize the call of the open during the summer, but we would like our church people to join in the services whenever possible and to bear in mind that these go on each Sunday, summer and winter. With the winter season ahead perhaps we shall all be more conscious of our duty in that regard.

A change in our Sunday School staff in St. Paul's, Leduc, is necessary as two of our teachers have, we regret to say, left the School this year—Mrs. Moss and Miss Salton. We gratefully acknowledge their services in the past and look for volunteers to take their place.

Arrangements are being made to hold Harvest Thanksgiving services at Millet on Sunday, 9th October.

The A.Y.P.A. of St. John's have been quite active and have already had several meetings during August and September. An invitation to Leduc to join them in a "wiener roast" was gladly accepted and proved a conspicuous success in every way. These friendly joint meetings between the young people of the two churches are an example and inspiration to those of us who are older to do likewise.

## Rural Deanery of Wainwright

### ST. THOMAS' CHURCH, WAINWRIGHT

The REV. P. RICKARD

The W.A. started its season's work with a meeting of the branches of the W.A. in the Rural Deanery, on September 6th, the St. Margaret's, St. Mary's and St. Thomas' branches being the hostesses. Holy Communion was celebrated in St. Thomas' Church at 11 a.m., when Rev. A. Love assisted Rev. P. A. Rickard and delivered a helpful sermon. Lunch was served in the Masonic Hall at noon. Mrs. Horace Reid, the Diocesan President of the W.A., addressed the meeting in the afternoon on W.A. work. Tea was served at 5 p.m. There was a good attendance at this gathering of the W.A's.

The Little Helpers' Rally was held on Sept. 17th. Mite boxes were presented and three children were baptized. A short address was given by the Vicar. Tea was served on the lawn of the vicarage to twenty-seven Little Helpers and Juniors with their mothers and friends.

The Junior W.A. are sponsoring a tea and shower for the Dorcas work, on Sept. 24th, supervised by their leader, Mrs. Charles Horn.

The choir is busy with music for the Harvest Festival. Also they have the new hymn books with music, the money for which was provided by the choir association.

The Sunday School has started again after the holidays with renewed vigor and a good attendance.

The interior of the church is being painted and should look lovely when finished.

Baptisms: Mary Christina Wear, John Wallace Wear, Margaret Jeanette Wear, Agnes Ellen Beech, Freda Elaine Beech, Lorraine Sadie Josephine Beech, Robert William Beech, Harvey Ronald Ward.

## HOLY TRINITY, TOFIELD

MR. R. GARDAM, Student

The Senior W.A. met at the home of Mrs. C. Baptist, on Sept. 1st. The devotionals were taken by the president, Mrs. Barden; the garden party results were presented by Mrs. Robinson, on behalf of Mrs. Clutterham, and showed a total of \$40.60. Mrs. Baptist took the Mission Study chapter. Among other business, arrangements were made for a corn bake and weiner roast to be held at the grounds of Mrs. Barden, on Sept. 9th. This was postponed to Sept. 16th, and probably due to the threshing, etc., many were unable to attend and so results were rather disappointing. However, those present enjoyed themselves. Our thanks are due to all who helped in any way on the occasion, and to Messrs. Dunn, McDonnell, Swift and Evans who supplied the music.

Mr. L. A. Broughton, our School Principal this year, has kindly consented to take over the leadership of the choir. We are glad to welcome him back to Tofield, and his ability along musical lines is well remembered. Thank you, Mr. Broughton.

**The Junior W.A.:** The first Junior W.A. meeting for the second term was held on Sept. 5th at the church after school. The Juniors donated \$1.00 to the S.S. by Post. The Supt. outlined the new work for the year, and gave an interesting talk on Kangra. A meeting was also held on Sept. 24th at the home of the Supt. (Mr. Robinson). After the usual business and study period work was started on the social welfare scarves. Ralph busied himself with woodwork. Mr. Gardam was present and closed the meeting with prayer. Lunch was served at the conclusion and a small gift was presented to Mr. Gardam by the Supt. and Juniors in recognition of his efforts and kindness while with us this summer. Mr. Gardam left for his home-town, Westlock, Sunday evening after church Sept. 25th, accompanied by his father and brother who visited Tofield that day. Our best wishes follow Mr. Gardam to Trinity College, Toronto, and we trust he will have a successful year's study there.

We are sorry to report Mr. D. G. McCarthy, People's Warden, is a patient at the Royal Alexandra Hospital. We trust he will soon be better, and be able to be with us all again once more.

We are expecting our new rector, Mr. Teape, a former student here during the year 1928, early next week, and will be glad to welcome him here again.

## EDGERTON

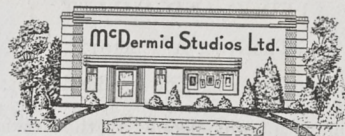
THE REV. A. LOVE

A meeting of the Wainwright Ruridecanal Chapter was held in the vicarage here on Sept. 12th, the Rev. J. L. Anderson, Rural Dean, presiding; all members being present. It was arranged that the next meeting of the Deanery be held at Viking on November 3rd.

Harvest Thanksgiving Service was held at Ribstone, Sunday, Sept. 18th. While such a service



Holy Baptism: At Edgerton, July 14th, 1938, Mary, Walter William, Gerald, Dorothy May, Gordon Edward—children of Mr. and Mrs. W. Wilson. July 17th: Linda Emily, adopted child of Mr. and Mrs. L. E. Heffnan.



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Rev. T. J. Matthews.....Edson.  
Rev. Colin Cuttall.....Wabamun.

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